THE

# PERSIAN MOONSHEE



BY

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(*THE PERSIAN TYPES CAST BY VINCENT FIGGINS,*)

FOR J. DEBRETT, OPPOSITE BURLINGTON-HOUSE, PICCADILLY; AND

J. SEWELL, CORNHILL.

# ADVERTISEMENT.

Of the importance, and even the absolute necessity, of a knowledge of the Oriental Languages, to every Gentleman employed, or to be employed, in the service of the Honourable East India Company in Asia, a stronger proof need not be offered than will be found in the following Extracts from some late Orders of the Governor-General in Council at Bengal:

"*Fort William, Public Department, Dec.* 21, 1798.

"*The Right Honourable the Governor-General in Council, considering that the due administration of the internal government and affairs of the Company in Bengal, requires that no Civil Servant should be nominated to certain Offices of Trust and Responsibility, until it shall have been ascertained that he is sufficiently acquainted with the Laws and Regulations enacted by the Governor-General in Council, and the* several Languages, *the knowledge of which is requisite for the due discharge of the respective functions of such Offices; His Lordship in Council hereby apprises the Civil Servants of the Company in Bengal, that, from and after the first of January* 1801, *no Servant will be deemed eligible to any of the afore-mentioned Offices, until he shall have passed an Examination (the nature of which will be hereafter determined) in the Laws and Regulations, and in the* Languages, a knowledge of which is hereby declared to be an indispensable qualification for such respective Offices.

"*The Right Honourable the Governor-General in Council has given this previous intimation to the Civil Servants of this Establishment, in order that every Servant, whose views may be directed to the succession to any such Offices of Trust and Responsibility, may have sufficient time to qualify himself for passing the prescribed Examination, whenever he may be called upon for that purpose.*

"*Published by Order of the Right Honourable the Governor-General in Council.*

"*G. H. BARLOW,*

"*Secretary to Government.*"

PART THE FIRST.

# PERSIAN GRAMMAR.

# POWERS OF THE LETTERS,

*&c.*

ا *Alif* has the sound of the English *a* in hall.

ب *Bé* has the power of *b*.

پ *Pé* is *p*.

ت *Té* is *t*.

ث *Sé* or *th* is uttered by placing the tip of the tongue against the upper front teeth.

ج *Jeem* is *j*.

چ *Ché* is the same as *ch* in chain.

ح *Hé* is a strong aspiration like *hh*.

خ *Khé* is a guttural like *kh*.

د *Dawl* is *d*.

ذ *Zawl* is pronounced by the Persians like *z*.

ر *Ré* is *r*.

ز *Zé* is *z*. The difference between this letter and ذ *zawl*, is, that the latter is uttered rather more forward on the palate.

ژ *Zjé* is uttered by nearly closing the teeth and forcing the sound through them.

س *Seen* is *s*.

ش *Sheen* is our *sh*.

ص *Sawd* is also pronounced by the Persians like س or *s*.

ض *Zawd* is *z*.

ط *Tó* is *t* aspirate.

ظ *Zó* is also *z*.

ع *Ain* is a broad deep guttural *a*.

غ *Ghain* is less guttural, and sounds like *gh* in ghost.

ف *Fé* is *f*.

ق *Kááf* is *g* guttural.

ك *Kawf* is also *g*, but somewhat less guttural.

گ *Gawf* is *g* hard, as in glass.

ل *Lawm* is *l*.

م *Meem* is *m*.

ن *Noon* is *n*.

و *Waw* is *w* or *u*.

ه *Hé* is *h* slightly aspirated, and is sometimes redundant.

ي *Yé* is *y*.

The thirty-two letters of the Persian Alphabet have been divided by their Grammarians into three classes: 1st, مسروري *Musroory*, which are fifteen in number, each of which may be expressed by two of their letters, با *bá*, پا *pá*, تا *tá*, ثا *sá*, چا *chá*, حا *há*, خا *ká*, را *rá*,

زا *za,* ژا *zja,* طا *ta,* ظا *za,* فا *fa,* ها *ha,* يا *ya*:---but, agreeably to the Persian mode of enunciation, *á* is softened into *e*; thus بي *be,* تي *te,* ثي *se, &c.* This kind of mollification is called امالہ *emáleh.* The 2d class, or ملفوظي *Mulfoozy,* cannot be expressed in Persian without three letters; thus, الف *alf,* جيم *jem,* دال *dal,* ذال *zal,* سين *sin,* شين *shin,* صاد *sád,* ضاد *zád,* عين *áin,* غين *ghâin,* قاف *kááf,* كاف *káf,* گاف *gaf,* لام *lam:* of this class there are fourteen letters. 3d class, مكتوبي *Muktooby,* whose initial and final are the same, viz. ميم *meem,* نون *noon,* واو *waw.* These three letters are also termed مقلوب مستوي *Muckloob mustevee,* or *parallel moulded.*

The eight following letters ث ح ص ض ط ظ ع ق are adopted from the Arabic, and never enter into the composition of any word that is not derived from that language. *Firdusee,* throughout the *Sháhnámeh,* has very rarely introduced words in which any of these eight letters occur.

The Persians again have four letters peculiar to themselves, never used in Arabic, viz. پ چ ژ گ

All these letters of the Persian Alphabet are consonants, the same as in Arabic; and the former have adopted from the latter three characters for vowels, which they call

( َ ) فتح *Futtah,* or زبر *Zubber,* sounding *á* or *ai.*
( ِ ) كسر *Kessr,* or زير *Zeer,* *e* or *i.*
( ُ ) ضم *Zum,* or پيش *Peish,* *o, oo,* or *u.*

The great difficulty lies in pronouncing properly those letters that were originally Arabic, some of which are scarcely utterable with critical exactness, but from the mouth of a native Arab. Therefore, every Arabic word adopted by the Persians, if not pronounced with the utmost precision, will, to the ear of an Arab, have no signification at all, as the word اخذ which if properly sounded signifies *seizing*; but if the ذ is pronounced ز has no meaning whatever, or else the word will have a sense different from what it is intended to express, as سَلّ *God send mercy upon him!* which if sounded صَلّ means *draw out,* as a sword out of the scabbard: and, indeed, the generality are obliged to content themselves with making the distinction in writing only*.

* For these and other ingenious remarks, I am indebted to Mowlawy Ameer Hyder, Mufty to the Sudder Nizamut and Dewanny Adawluts.

# APPLICATION OF THE VOWEL POINTS.

| ر | ز | د | خ | ح | چ | ج | ث | ت | پ | ب | ا |
|---|---|---|---|---|---|---|---|---|---|---|---|
| rá | zá | dá | khá | hhá | chá | já | sá | tá | pá | bá | á |
| ré | zé | dé | khé | hhé | ché | jé | sé | té | pé | bé | é |
| ro | zo | do | kho | hho | cho | jo | so | to | po | bo | o |

| ق | ف | غ | ع | ظ | ط | ض | ص | ش | س | ژ | ز |
|---|---|---|---|---|---|---|---|---|---|---|---|
| ká | fá | ghá | á | zá | tá | zá | sá | shá | sá | [illegible] | zá |
| ké | fé | ghé | é | zé | té | zé | sé | shé | sé | [illegible] | zé |
| ko | fo | gho | o | zo | to | zo | so | sho | so | zjo | zo |

| ي | ه | و | ن | م | ل | گ | ک |
|---|---|---|---|---|---|---|---|
| yá | há | wá | ná | má | lá | gá | ká |
| yé | hé | wé | né | mé | lé | gé | ké |
| yo | ho | wo | no | mo | lo | go | ko |

| ار | از | اد | اخ | اح | اچ | اج | اث | ات | اپ | اب |
|---|---|---|---|---|---|---|---|---|---|---|
| úr | úz | úd | úkh | úhh | útch | új | ús | út | úp | úb |
| ir | iz | id | ikh | ihh | itch | ij | iss | it | ip | ib |
| oor | ooz | ood | ookh | oohh | ootch | ooj | ooss | oot | oop | oob |

| اف | اغ | اع | اظ | اط | اض | اص | اش | اس | اژ | از |
|---|---|---|---|---|---|---|---|---|---|---|
| úf | úgh | á á | úz | út | úz | ús | úsh | ús | úzj | úz |
| if | igh | é é | iz | it | iz | iss | ish | iss | izj | iz |
| oof | oogh | ô ô | ooz | oot | ooz | ooss | oosh | ooss | oozj | ooz |

| اي | اه | او | ان | ام | ال | اگ | اک | اق |
|---|---|---|---|---|---|---|---|---|
| ái | éh | ow | ún | úm | úl | úg | úk | úck |
| ei | eh | iv | in | im | il | ig | ik | ick |
| ooe | oh | ou | oon | oom | ool | oog | ook | oock |

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|---|---|---|---|---|---|---|---|---|---|---|
| بد | بخ | بح | بچ | بج | بث | بت | بپ | بب | پا | ا |
| bud | bukh | bahh | butch | buj | buss | but | bup | bub | paw | baw |
| bib | bikh | behh | bitch | bij | biss | bit | bip | bib | | |
| bood | bookh | boohh | bootch | booj | booss | boot | boop | boob | | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| بع | بظ | بط | بض | بص | بش | بس | بژ | بز | بر | بذ |
| bá-á | buz | but | buz | buss | bush | buss | buj | buz | bur | buz |
| bé-é | biz | bit | biz | biss | bish | biss | bij | biz | bir | biz |
| bá-ó | booz | boot | booz | booss | boosh | booss | booj | booz | boor | booz |

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|---|---|---|---|---|---|---|---|---|---|---|
| بي | به | بو | بن | بم | بل | بگ | بک | بق | بف | بغ |
| bie | báh | bo | bun | bum | bul | bug | buk | buck | buf | bugh |
| bee | béh | bie | bin | bim | bil | big | bik | bick | bif | bigh |
| boo-ee | booh | boo | boon | boom | bool | boog | book | boock | boof | boogh |

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|---|---|---|---|---|---|---|---|---|---|---|
| تذ | تد | تخ | تح | تچ | تج | تث | تت | تپ | تب | تا |
| tuz | tud | tukh | tahh | tutch | tuj | tuss | tut | tup | tub | taw |
| tiz | tid | tikh | tehh | titch | tij | tiss | tit | tip | tib | |
| tooz | tood | tookh | toohh | tootch | tooj | tooss | toot | toop | toob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| تغ | تع | تظ | تط | تض | تص | تش | تس | تژ | تز | تر |
| tugh | táá | tuz | tut | tuz | tuss | tush | tuss | tuzj | tuz | tur |
| tigh | téé | tiz | tit | tiz | tiss | tish | tiss | tizj | tiz | tir |
| toogh | toe | tooz | toot | tooz | tooss | toosh | tooss | toozj | tooz | toor |

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|---|---|---|---|---|---|---|---|---|---|
| تي | ته | تو | تن | تم | تل | تگ | تک | تق | تف |
| tie | teh | tow | tun | tum | tul | tug | tuk | tuck | tuf |
| tee | tih | tiv | tin | tim | til | tig | tik | tick | tif |
| too-e | tooh | too | toon | toom | tool | toog | took | toock | toof |

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|---|---|---|---|---|---|---|---|---|---|---|
| ثز | ثر | ثذ | ثد | ثخ | ثح | ثج | ثث | ثت | ثب | ثا |
| suz | sur | suz | sud | sukh | suhh | suj | suss | sut | sub | saw |
| siz | sir | siz | sid | sikh | sihh | sij | siss | sit | sib | |
| sooz | soor | sooz | sood | sookh | sohh | sooj | sooss | soot | soob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| ثك | ثق | ثف | ثغ | ثع | ثظ | ثط | ثض | ثص | ثش | ثس |
| suk | suck | suf | sugh | sáá | suz | sut | suz | suss | sush | suss |
| sik | sick | sif | sigh | séé | siz | sit | siz | siss | sish | siss |
| sook | soock | soof | soogh | sóó | sooz | soot | sooz | sooss | soosh | sooss |

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|---|---|---|---|---|---|
| ثي | ثه | ثو | ثن | ثم | ثل |
| sie | sáh | so | sun | sum | sul |
| see | seh | siv | sin | sim | sil |
| soo-e | sooh | soow | soon | soom | sool |

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|---|---|---|---|---|---|---|---|---|---|---|
| جذ | جد | جخ | جح | جچ | جج | جث | جت | جپ | جب | جا |
| juz | jud | jukh | juhh | jutch | juj | juss | jut | jup | jub | jaw |
| jiz | jid | jikh | jihh | jitch | jij | jiss | jit | jip | jib | |
| jooz | jood | jookh | joohh | jootch | jooj | jooss | joot | joop | joob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| جغ | جع | جظ | جط | جض | جص | جش | جس | جژ | جز | جر |
| jugh | ja-u | juz | jt | juz | juss | jush | juss | juzj | juz | jur |
| jigh | je-u | jiz | j | jiz | jiss | jish | jiss | jizj | jiz | jir |
| joogh | joo-u | jooz | jt | jooz | jooss | joosh | jooss | joozj | jooz | joor |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| جي | جه | جو | جن | جم | جل | جگ | جك | جق | جف |
| jie | jah | jo | jun | jum | jul | jug | juk | juck | juf |
| jee | jih | ji | jin | jim | jil | jig | jik | jick | jif |
| joo-ee | jooh | jo | joon | joom | jool | joog | jook | joock | joof |

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|---|---|---|---|---|---|---|---|---|---|---|
| چژ | چز | چر | چد | چخ | چچ | چج | چت | چپ | چب | چا |
| chuzj | chuz | chur | chud | chukh | chutch | chuj | chut | chup | chub | chaw |
| chizj | chiz | chir | chid | chikh | chitch | chij | chit | chip | chib | |
| choozj | chooz | choor | chood | chookh | chootch | chooj | choot | choop | choob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| چو | چن | چم | چل | چگ | چک | چق | چف | چغ | چش | چس |
| chow | chun | chum | chul | chug | chuk | chuck | chuff | chugh | chush | chuss |
| chiv | chin | chim | chil | chig | chik | chick | chiff | chigh | chish | chiss |
| choov | choon | choom | chool | choog | chook | choock | chooff | choogh | choosh | chooss |

| | |
|---|---|
| چي | چه |
| chie | cheh |
| chee | chih |
| choo-e | chooh |

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|---|---|---|---|---|---|---|---|---|---|---|
| حژ | حر | حذ | حد | حخ | حح | حج | حث | حت | حب | حا |
| hhuz | hhur | hhuz | hhud | hhukh | hháhh | hhuj | hhss | hhut | hhub | hhaw |
| hhiz | hhir | hhiz | hhid | hhikh | hhihh | hhij | hhs | hhit | hhib | |
| hhooz | hhoor | hhooz | hood | hookh | hhoohh | hhooj | hhoss | hhoot | hhoob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| حك | حق | حف | حغ | حع | حظ | حط | حض | حص | حش | حس |
| hhuk | hhuck | hhuf | hhug-h | hha-a | hhaz | hhut | hhuz | hhuss | hhush | hhuss |
| hhik | hhick | hhef | hhig-h | hhe-e | hhiz | hhit | hhiz | hhiss | hhish | hhiss |
| hhook | hhoock | hhoof | hhoog-h | hhoo | hhooz | hhoot | hhooz | hhooss | hhoosh | hhooss |

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|---|---|---|---|---|---|
| حي | حه | حو | حن | حم | حل |
| hhie | hhu | hhaw | hhun | hhum | hhul |
| hhe-e | hhi | hhew | hhin | hhim | hhil |
| hheo-e | hhoo | hhoo | hhoon | hhoom | hhool |

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|---|---|---|---|---|---|---|---|---|---|---|
| خذ | خد | خخ | خح | خچ | خج | خث | خت | خپ | خب | خا |
| khuz | khud | khukh | khuh | khutch | khuj | khuss | khut | khup | khub | khaw |
| khiz | khid | khikh | khih | khitch | khij | khiss | khit | khip | khib | |
| khooz | khood | khookh | khooh | khootch | khooj | khooss | khoot | khoop | khoob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| خغ | خع | خظ | خط | خض | خص | خش | خس | خژ | خز | خر |
| khugh | khu-a | khuz | khut | khuz | khuss | khush | khuss | khuzjh | khuz | khur |
| khigh | khí-é | khiz | khit | khiz | khiss | khish | khiss | khizjh | khiz | khir |
| khoogh | khoe-o | khooz | khoot | khooz | khooss | khoosh | khooss | khoozjh | khooz | khoor |

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|---|---|---|---|---|---|---|---|---|---|
| خي | خه | خو | خن | خم | خل | خگ | خک | خق | خف |
| khie | kháh | khow | khun | khum | khul | khug | khuk | khuck | khuf |
| khee | kheh | khio | khin | khim | khil | khig | khik | khick | khif |
| kho-ee | khoo-h | khoo | khoon | khoom | khool | khoog | khook | khoock | khoof |

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|---|---|---|---|---|---|---|---|---|---|---|
| دذ | دد | دخ | دح | دچ | دج | دث | دت | دپ | دب | دا |
| duz | dud | dukh | duh | dutch | duj | duss | dut | dup | dub | daw |
| diz | did | dikh | dih | ditch | dij | diss | dit | dip | dib | |
| dooz | dod | dookh | dooh | dootch | dooj | dooss | doot | doop | doob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| دغ | دع | دظ | دط | دض | دص | دش | دس | دژ | دز | در |
| dugh | dá-á | duz | dut | duz | duss | dush | duss | duzjh | duz | dur |
| digh | dí-é | diz | dit | diz | diss | dish | diss | dizjh | diz | dir |
| doogh | doe | dooz | doot | dooz | dooss | doosh | dooss | doozjh | dooz | door |

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|---|---|---|---|---|---|---|---|---|---|
| دي | ده | دو | دن | دم | دل | دگ | دک | دق | دف |
| dà-e | dàh | duw | dun | dum | dul | dug | duk | duck | duf |
| dí-e | dih | diw | din | dim | dil | dig | dik | dick | dif |
| doo-e | dooh | doo | doon | doom | dool | doog | dook | doock | doof |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| ذز | ذر | ذذ | ذد | ذخ | ذح | ذج | ذث | ذت | ذب | ذا |
| zuz | zur | zuz | zud | zukh | zuh | zuj | zuss | zut | zub | za-a |
| ziz | zir | ziz | zid | zikh | zíh | zij | ziss | zit | zib | |
| zooz | zoor | zooz | zood | zookh | zooh | zooj | zooss | zoot | zoob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| ذک | ذق | ذف | ذغ | ذع | ذظ | ذط | ذض | ذص | ذش | ذس |
| zug | zuck | zuf | zugh | za-á | zuz | zut | zuz | zuss | zush | zuss |
| zig | zick | zif | zigh | zí-e | ziz | zit | ziz | ziss | zish | ziss |
| zoog | zoock | zoof | zoogh | zo | zooz | zoot | zooz | zooss | zoosh | zooss |

| | | | | | |
|---|---|---|---|---|---|
| ذي | ذه | ذو | ذن | ذم | ذل |
| zie | zah | zuw | zun | zum | zul |
| zee | zih | ziv | zin | zim | zil |
| zo-ee | zooh | zoow | zoon | zoom | zool |

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|---|---|---|---|---|---|---|---|---|---|---|
| رذ | رد | رخ | رح | رچ | رج | رث | رت | رپ | رب | را |
| ruz | rud | rukh | ruh | rutch | ruj | russ | rut | rup | rub | raw |
| riz | rid | rikh | ríh | ritch | rij | riss | rit | rip | rib | |
| rooz | rood | rookh | rooh | rootch | rooj | rooss | root | roop | roob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| رغ | رع | رظ | رط | رض | رص | رش | رس | رژ | رز | رر |
| rugh | rá-á | ruz | rut | ruz | russ | rush | russ | ruzjh | ruz | rur |
| righ | rí-e | riz | rit | riz | riss | rish | riss | rizjh | riz | rir |
| roogh | roe | rooz | root | rooz | rooss | roosh | rooss | roozjh | rooz | roor |

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|---|---|---|---|---|---|---|---|---|---|
| ري | ره | رو | رن | رل | رم | رگ | رک | رق | رف |
| rie | ráh | roe | run | rul | rum | rug | ruk | ruck | ruf |
| ree | réh | riv | rin | ril | rim | rig | rik | rick | rif |
| ro-é | reh | rew | roon | rool | room | roog | rook | roock | roof |

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|---|---|---|---|---|---|---|---|---|---|---|
| زذ | زد | زخ | زح | زچ | زج | زث | زت | زپ | زب | زا |
| zuz | zud | zukh | zuh | zutch | zuj | zuss | zut | zup | zub | zau |
| ziz | zid | zikh | zíh | zitch | zij | ziss | zit | zip | zib | |
| zooz | zood | zookh | zoh | zootch | zooj | zooss | zoot | zoop | zoob | |

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|---|---|---|---|---|---|---|---|---|---|---|
| زغ | زع | زظ | زط | زض | زص | زش | زس | زژ | زز | زر |
| zugh | za-á | zuz | zut | zuz | zuss | zush | zuss | zuzjh | zuz | zur |
| zigh | zi-é | ziz | zit | ziz | ziss | zish | ziss | zizjh | ziz | zir |
| zoogh | zo-o | zooz | zoot | zooz | zooss | zoosh | zooss | zoozjh | zooz | zoor |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| زي | زه | زو | زن | زم | زل | زگ | زک | زق | زف |
| zie | záh | zew | zun | zum | zul | zug | zuk | zuck | zuf |
| zee | zoh | zie | zin | zim | zil | zig | zik | zick | zif |
| zo-e | zooh | zew | zoon | zoom | zool | zoog | zook | zoock | zoof |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| سذ | سد | سخ | سح | سچ | سج | سث | ست | سپ | سب | سا |
| suz | sud | sukh | suh | sutch | suj | suss | sut | sup | sub | saw |
| siz | sid | sikh | sih | sitch | sij | siss | sit | sip | sib | |
| sooz | sood | sookh | soh | sootch | sooj | sooss | soot | soop | soob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| سغ | سع | سظ | سط | سض | سص | سش | سس | سژ | سز | سر |
| sugh | sá-á | suz | sut | suz | suss | sush | suss | suzjh | suz | sur |
| sigh | sí-é | siz | sit | siz | siss | sish | siss | sizjh | siz | sir |
| soogh | só-ó | sooz | soot | sooz | sooss | soosh | sooss | soozjh | sooz | soor |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| سي | سه | سو | سن | سم | سل | سگ | سک | سق | سف |
| sie | sáh | sow | sun | sum | sul | sug | suk | suck | suf |
| se | síh | siv | sin | sim | sil | sig | sik | sick | sif |
| so-ee | sóh | sew | soon | soom | sool | soog | sook | soock | soof |

| شذ | شد | شخ | شح | شچ | شج | شث | شت | شپ | شب | شا |
|---|---|---|---|---|---|---|---|---|---|---|
| shuz | shud | shukh | shuh | shutch | shuj | shuss | shut | shup | shub | shaw |
| shiz | shid | shikh | shíh | shitch | shij | shiss | shit | ship | shib | |
| shooz | shood | shookh | shooh | shootch | shooj | shooss | shoot | shoop | shoob | |

| شغ | شع | شظ | شط | شض | شص | شش | شس | شژ | شز | شر |
|---|---|---|---|---|---|---|---|---|---|---|
| shugh | shá-á | shuz | shut | shuz | shuss | shush | shuss | shuzj | shuz | shur |
| shigh | shé-é | shiz | shit | shiz | shiss | shish | shiss | shizj | shiz | shir |
| shoogh | shó-ó | shooz | shoot | shooz | shooss | shoosh | shooss | shoozj | shooz | shoor |

| شي | شه | شو | شن | شم | شل | شگ | شک | شق | شف |
|---|---|---|---|---|---|---|---|---|---|
| shie | sháh | show | shun | shum | shul | shug | shuk | shuck | shuf |
| shie | shíh | shiv | shin | shim | shil | shig | shik | shick | shif |
| shew-e | shóóh | shew | shoon | shoom | shool | shoog | shook | shoock | shoof |

| صز | صر | صذ | صد | صخ | صح | صج | صث | صت | صب | صا |
|---|---|---|---|---|---|---|---|---|---|---|
| suz | sur | suz | sud | sukh | suh | suj | suss | sut | sub | saw |
| siz | sir | siz | sid | sikh | sih | sij | siss | sit | sib | |
| sooz | soor | sooz | sood | sookh | soh | sooj | sooss | soot | soob | |

| صک | صق | صف | صغ | صع | صظ | صط | صض | صص | صش | صس |
|---|---|---|---|---|---|---|---|---|---|---|
| suk | suck | suf | sugh | sá-á | suz | sut | suz | suss | sush | suss |
| sik | sick | sif | sigh | sî-é | siz | sit | siz | siss | sish | siss |
| sook | soock | soof | soogh | só-ó | sooz | soot | sooz | sooss | soosh | sooss |

| صي | صه | صو | صن | صم | صل |
|---|---|---|---|---|---|
| sie | sâh | sow | sun | sum | sul |
| see | síh | siv | sin | sim | sil |
| so-ee | soh | soow | soon | soom | sool |

| ضز | ضر | ضذ | ضد | ضخ | ضح | ضج | ضث | ضت | ضب | ضا |
|---|---|---|---|---|---|---|---|---|---|---|
| zuz | zur | zuz | zud | zukh | zuh | zuj | zuss | zut | zub | zaw |
| ziz | zir | ziz | zid | zikh | zéh | zij | ziss | zit | zib | |
| zooz | zoor | zooz | zood | zookh | zóh | zooj | zooss | zoot | zoob | |

| ضك | ضق | ضف | ضغ | ضع | ضظ | ضط | ضض | ضص | ضش | ضس |
|---|---|---|---|---|---|---|---|---|---|---|
| zuk | zuck | zuf | zug,h | za-á | zuz | zut | zuz | zuss | zush | zuss |
| zik | zick | zif | zig,h | zé-é | ziz | zit | ziz | ziss | zish | ziss |
| zook | zoock | zoof | zoog,h | zó-ó | zooz | zoot | zooz | zooss | zoosh | zooss |

| ضي | ضه | ضو | ضن | ضم | ضل |
|---|---|---|---|---|---|
| zie | zah | zow | zun | zum | zul |
| zee | zih | ziv | zin | zim | zil |
| zo-ee | zooh | zoow | zoon | zoom | zool. |

| طز | طر | طذ | طد | طخ | طح | طج | طث | طت | طب | طا |
|---|---|---|---|---|---|---|---|---|---|---|
| tuz | tur | tuz | tud | tukh | tuh | tuj | tuss | tut | tub | taw |
| tiz | tir | tiz | tid | tikh | tih | tij | tiss | tit | tib | |
| tooz | toor | tooz | tood | tookh | tóóh | tooj | tooss | toot | toob | |

| طك | طق | طف | طغ | طع | طظ | طط | طض | طص | طش | طس |
|---|---|---|---|---|---|---|---|---|---|---|
| tuk | tuck | tuf | tug,h | tá-a | tuz | tut | tuz | tuss | tush | tuss |
| tik | tick | tif | tig,h | té-é | tiz | tit | tiz | tiss | tish | tiss |
| took | toock | toof | toog,h | tó-o | tooz | toot | tooz | tooss | toosh | tooss |

| طي | طه | طو | طن | طم | طل |
|---|---|---|---|---|---|
| tie | táh | tow | tun | tum | tul |
| tew | téh | tiv | tin | tim | til |
| too-ee | tóh | toow | toon | toom | tool. |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| ظز | ظر | ظذ | ظد | ظخ | ظح | ظج | ظث | ظت | ظب | ظا |
| zuz | zur | zuz | zud | zukh | zuh | zuj | zuss | zut | zub | zaw |
| ziz | zir | ziz | zid | zikh | zéh | zij | ziss | zit | zib | |
| zooz | zoor | zooz | zood | zookh | zóh | zooj | zooss | zoot | zoob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| ظك | ظق | ظف | ظغ | ظع | ظظ | ظط | ظض | ظص | ظش | ظس |
| zuk | zuck | zuf | zug,h | zá-á | zuz | zut | zuz | zuss | zush | zuss |
| zik | zick | zif | zig,h | zé-é | ziz | zit | ziz | ziss | zish | ziss |
| zook | zoock | zoof | zoog,h | zó-ó | zooz | zoot | zooz | zooss | zoosh | zooss |

| | | | | | |
|---|---|---|---|---|---|
| ظي | ظه | ظو | ظن | ظم | ظل |
| zie | záh | zow | zun | zum | zul |
| zee | zéh | ziv | zin | zim | zil |
| zoo-ee | zoh | zoow | zoon | zoom | zool |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| عز | عر | عذ | عد | عخ | عح | عج | عث | عت | عب | عا |
| uuz | uur | uuz | uud | uukh | uueh | uuj | uuss | uut | uub | aaw |
| iiz | iir | iiz | iid | iikh | ii-eh | íij | iiss | iít | íib | |
| ooz | oor | ooz | ood | ookh | oo-eh | ooj | uoss | oot | oob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| عك | عق | عف | عغ | عع | عظ | عط | عض | عص | عش | عس |
| uuk | uuck | uuf | uug,h | aá-a | uuz | uut | uuz | uuss | uush | uuss |
| iik | iick | iif | iig,h | ee-e | iiz | iit | iiz | iiss | iish | iíss |
| ook | oock | oof | oog,h | ee-o | ooz | oot | ooz | ooss | oosh | ooss |

| | | | | | |
|---|---|---|---|---|---|
| عي | عه | عو | عن | عم | عل |
| aie | aah | aow | uun | uum | uul |
| ia-e | iih | ai-v | iin | iim | iil |
| ow-ee | ooh | ao-oo | oon | oom | ool |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| غر | غذ | غد | غخ | غح | غچ | غج | غث | غت | غب | غا |
| ghur | ghuz | ghud | ghukh | gh,uh | ghutch | ghug | ghuss | ghut | ghub | ghaw |
| ghir | ghiz | ghid | ghikh | gh,ih | ghitch | ghig | ghiss | ghit | ghib | |
| ghoor | ghooz | ghood | ghookh | gh,oh | ghootch | ghoog | ghooss | ghoot | ghoob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| غف | غغ | غع | غظ' | غط | غض | غص | غش | غس | غژ | غز |
| ghuf | ghug,h | ghá-a | ghuz | ghut | ghuz | ghuss | ghush | ghuss | ghuzj | ghuz |
| ghif | ghig,h | ghá-e | ghiz | ghit | ghiz | ghiss | ghish | ghiss | ghizj | ghiz |
| ghoof | ghoog,h | ghó-o | ghooz | ghoot | ghooz | ghooss | ghoosh | ghooss | ghoozj | ghooz |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| غي | غه | غو | غن | غم | غل | غگ | غك | غق |
| ghie | gah | ghow | ghun | ghum | ghul | ghug | ghuk | ghuck |
| ghee | gih | ghiv | ghin | ghim | ghil | ghig | ghik | ghick |
| ghoo-ee | goh | ghoow | ghoon | ghoom | ghool | ghoog | ghook | ghoock |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| فز | فد | فخ | فح | فچ | فج | فث | فت | فپ | فب | فا |
| fuz | fud | fukh | fáh | futch | fuj | fuss | fut | fup | fub | faw |
| fiz | fid | fikh | féh | fitch | fij | fiss | fit | fip | fib | |
| fooz | food | fookh | fóóh | footch | fooj | fooss | foot | foop | foob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| فغ | فع | فظ | فط | فض | فص | فش | فن | فژ | فز | فر |
| fugh | fá-á | fuz | fut | fuz | fuss | fush | fun | fuzj | fuz | fur |
| figh | fé-é | fiz | fit | fiz | fiss | fish | fin | fizj | fiz | fir |
| foogh | fó-ó | fooz | foot | fooz | fooss | foosh | foon | foozj | fooz | foor |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| في | فه | فو | فن | فم | فل | فگ | فك | فق | فف |
| fie | fáh | fow | fun | fum | ful | fug | fuk | fuck | fuf |
| fee | féh | fiv | fin | fim | fil | fig | fik | fick | fif |
| foo-ee | fóh | foow | foon | foom | fool | foog | fook | foock | foc |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| قر | قز | قد | قخ | قح | قج | قث | قت | قپ | قب | قا |
| kur | kuz | kud | kukh | káh | kuj | kuss | kut | kup | kub | kaw |
| kir | kiz | kid | kikh | kéh | kij | kiss | kit | kip | kib | |
| koor | kooz | kood | kookh | kóh | kooj | kooss | koot | koop | koob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| قق | قف | قغ | قع | قظ | قط | قض | قص | قش | قس | قژ |
| kuck | kuf | kug‚h | ká-a | kuz | kut | kuz | kuss | kush | kuss | kuz |
| kick | kif | kig‚h | ké-é | kiz | kit | kiz | kiss | kish | kiss | kiz |
| koock | koof | koog‚h | kó-ó | kooz | koot | kooz | kooss | koosh | kooss | kooz |

| | | | | | | |
|---|---|---|---|---|---|---|
| قي | قه | قو | قن | قم | قل | قك |
| kie | káh | kow | kun | kum | kul | kuk |
| kee | kéh | kiv | kin | kim | kil | kik |
| koo-ee | kóh | koow | koon | koom | kool | kook |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| کذ | کد | کخ | کح | کچ | کج | کث | کت | کپ | کب | کا |
| kuz | kud | kukh | káh | kutch | kuj | kuss | kut | kup | kub | kaw |
| kiz | kid | kikh | kéh | kitch | kij | kiss | kit | kip | kib | |
| kooz | kood | kookh | koh | kootch | kooj | kooss | koot | koop | koob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| کغ | کع | کظ | کط | کض | کص | کش | کس | کژ | کز | کر |
| kug‚h | ká-á | kuz | kut | kuz | kuss | kush | kuss | kuzj | kuz | kur |
| kig‚h | kí-é | kiz | kit | kiz | kiss | kish | kiss | kizj | kiz | kir |
| koog‚h | koo-e | kooz | koot | kooz | kooss | koosh | kooss | koozj | kooz | koor |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| کي | که | کو | کن | کم | کل | کگ | کک | کق | کف |
| ká-e | káh | kuw | kun | kum | kul | kug | kuk | kuck | kuf |
| kí-e | kih | kiv | kin | kim | kil | kig | kik | kick | kif |
| koo-e | kooh | koow | koon | koom | kool | koog | kook | koock | koof |

| لذ | لد | لخ | لح | لچ | لج | لث | لت | لپ | لب | لا |
|---|---|---|---|---|---|---|---|---|---|---|
| luz | lud | lukh | láh | lutch | luj | luss | lut | lup | lub | law |
| liz | lid | likh | léh | litch | lij | liss | lit | lip | lib | |
| looz | lood | lookh | lóóh | lootch | looj | looss | loot | loop | loob | |

| لغ | لع | لظ | لط | لض | لص | لش | لس | لژ | لز | لر |
|---|---|---|---|---|---|---|---|---|---|---|
| lugh | lá-á | luz | lut | luz | luss | lush | luss | luzj | luz | lur |
| ligh | lé-é | liz | lit | liz | liss | lish | liss | lizj | liz | lir |
| loogh | ló-ó | looz | loot | looz | looss | loosh | looss | loozj | looz | loor |

| لی | له | لو | لن | لم | لل | لگ | لک | لق | لف |
|---|---|---|---|---|---|---|---|---|---|
| lie | láh | low | lun | lum | lul | lug | luk | luck | luf |
| lee | léh | liv | lin | lim | lil | lig | lik | lick | lif |
| loo-ee | lóh | loow | loon | loom | lool | loog | look | loock | loof |

| مذ | مد | مخ | مح | مچ | مج | مث | مت | مپ | مب | ما |
|---|---|---|---|---|---|---|---|---|---|---|
| muz | mud | mukh | muh | mutch | muj | muss | mut | mup | mub | maw |
| miz | mid | mikh | mih | mitch | mij | miss | mit | mip | mib | |
| mooz | mood | mookh | mooh | mootch | mooj | mooss | moot | moop | moob | |

| مغ | مع | مظ | مط | مض | مص | مش | مس | مژ | مز | مر |
|---|---|---|---|---|---|---|---|---|---|---|
| mugh | má-á | muz | mut | muz | muss | mush | muss | muzj | muz | mur |
| migh | má-é | miz | mit | miz | miss | mish | miss | mizj | miz | mir |
| moogh | mó-ó | mooz | moot | mooz | mooss | moosh | mooss | mooj | mooz | moor |

| می | مه | مو | من | مم | مل | مگ | مک | مق | مف |
|---|---|---|---|---|---|---|---|---|---|
| mie | máh | mow | mun | mum | mul | mug | muk | muck | muf |
| mee | meh | maw | min | mim | mil | mig | mik | mick | mif |
| mo-e | mooh | mew | moon | moom | mool | moog | mook | moock | moof |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| نذ | ند | نخ | نح | نچ | نج | نث | نت | نپ | نب | نا |
| nuz | nud | nukh | náh | nutch | nuj | nuss | nut | nup | nub | naw |
| niz | nid | nikh | néh | nitch | nij | niss | nit | nip | nib | |
| nooz | nood | nookh | nóh | nootch | nooj | nooss | noot | noop | noob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| نغ | نع | نظ | نط | نض | نص | نش | نس | نژ | نز | نر |
| nug,h | ná-a | nuz | nut | nuz | nuss | nush | nuss | nuzj | nuz | nur |
| nig,h | né-e | niz | nit | niz | niss | nish | niss | nizj | niz | nir |
| noog,h | nó-o | nooz | noot | nooz | nooss | noosh | nooss | noozj | nooz | noor |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ني | نه | نو | نن | نم | نل | نگ | نک | نق | نف |
| nie | nah | now | nun | num | nul | nug | nuk | nuck | nuf |
| nee | neh | niv | nin | nim | nil | nig | nik | nick | nif |
| noo-ee | nooh | noo | noon | noom | nool | noog | nook | noock | noof |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| وذ | ود | وخ | وح | وچ | وج | وث | وت | وپ | وب | وا |
| wuz | wud | wukh | wáh | wutch | wuj | wuss | wut | wup | wub | waw |
| wiz | wid | wikh | wéh | witch | wij | wiss | wit | wip | wib | |
| wooz | wood | wookh | woh | wootch | wooj | wooss | woot | woop | woob | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| وغ | وع | وظ | وط | وض | وص | وش | وس | وژ | وز | ور |
| wug,h | wá-á | wuz | wut | wuz | wuss | wush | wuss | wuzj | wuz | wur |
| wig,h | wí-é | wiz | wit | wiz | wiss | wish | wiss | wizj | wiz | wir |
| woog,h | woo-e | wooz | woot | wooz | wooss | woosh | wooss | woozj | wooz | woor |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| وي | وه | وو | ون | وم | ول | وگ | وک | وق | وف |
| wà-e | wàh | wuw | wun | wum | wul | wug | wuk | wuck | wuf |
| wí-e | wih | wiv | win | wim | wil | wig | wik | wick | wif |
| woo-e | wooh | woow | woon | woom | wool | woog | wook | woock | woof |

| هذ | هد | هخ | هح | هچ | هج | هث | هت | هپ | هب | ها |
|---|---|---|---|---|---|---|---|---|---|---|
| huz<br>hiz<br>hooz | hud<br>hid<br>hood | hukh<br>hikh<br>hookh | hah<br>heh<br>hooh | hutch<br>hitch<br>hootch | huj<br>hij<br>hooj | huss<br>hiss<br>hooss | hut<br>hit<br>hoot | hup<br>hip<br>hoop | hub<br>hib<br>hoob | haw |

| هغ | هع | هظ | هط | هض | هص | هش | هس | هژ | هز | هر |
|---|---|---|---|---|---|---|---|---|---|---|
| hug,h<br>hig,h<br>hoog,h | ha-á<br>hé-é<br>hó-ó | huz<br>hiz<br>hooz | hut<br>hit<br>hoot | huz<br>hiz<br>hooz | huss<br>hiss<br>hooss | hush<br>hish<br>hoosh | huss<br>hiss<br>hooss | huzj<br>hizj<br>hoozj | huz<br>hiz<br>hooz | hur<br>hir<br>hoor |

| هي | هو | هن | هم | هل | هگ | هک | هق | هف |
|---|---|---|---|---|---|---|---|---|
| hie<br>hee<br>ho-ee | how<br>hiv<br>hoow | hun<br>hin<br>hoon | hum<br>him<br>hoom | hul<br>hil<br>hool | hug<br>hig<br>hoog | huk<br>hik<br>hook | huck<br>hick<br>hoock | huf<br>hif<br>hoof |

| يذ | يد | يخ | يح | يچ | يج | يث | يت | يپ | يب | يا |
|---|---|---|---|---|---|---|---|---|---|---|
| yuz<br>yiz<br>yooz | yud<br>yid<br>yood | yukh<br>yikh<br>yookh | yuh<br>yéh<br>yóh | yutch<br>yitch<br>yootch | yuj<br>yij<br>yooj | yuss<br>yiss<br>yooss | yut<br>yit<br>yoot | yup<br>yip<br>yoop | yub<br>yib<br>yoob | yaw |

| يغ | يع | يظ | يط | يض | يص | يش | يس | يژ | يز | ير |
|---|---|---|---|---|---|---|---|---|---|---|
| yug,h<br>yig,h<br>yoog,h | yá-á<br>yé-é<br>yó-ó | yuz<br>yiz<br>yooz | yut<br>yit<br>yot | yuz<br>yiz<br>yooz | yuss<br>yiss<br>yooss | yush<br>yish<br>yoosh | yuss<br>yiss<br>yooss | yuzj<br>yizj<br>yoozj | yuz<br>yiz<br>yooz | yur<br>yir<br>yoor |

| يي | يه | يو | ين | يم | يل | يگ | يک | يق | يف |
|---|---|---|---|---|---|---|---|---|---|
| yie<br>yee<br>yoo-ee | yáh<br>yeh<br>yoe | yow<br>yiv<br>yoow | yun<br>yin<br>yoon | yum<br>yim<br>yoom | yul<br>yil<br>yool | yug<br>yig<br>yoog | yuk<br>yik<br>yook | yuck<br>yick<br>yoock | yuf<br>yif<br>yoof |

These Vowel Points are very seldom written in Persian books; and the omission will at first perplex the Learner, the sense of a word often depending on them; as in گل which with *zeer* (gil) signifies clay, and with *peish* (gul) signifies a rose.

The three orthographical signs commonly used, are *Mud,* which placed over an initial *Alif* ا gives it a broad sound, as آن *Aun;* 2, *Humzah* ء which supplies the place of ي in words ending in ه; and 3, *Teshdeed,* which shews a letter to be doubled, as طرّه *Turreh,* a lock of hair.

Before the Learner begins to study the Parts of Speech, I would advise him to perfect himself in the following specimens of Persian writing, by copying them frequently with attention.

همت هیبت هفت هشت هنکفت

هیچ هند هجر همنفس هشیش هبط

همیع هلف هیق هشنک هکهک هیکل

همم هفتم همسن هجو هلیله هستی

یلعب یفتح یعطد یسیر یکسر

یکنفس تیفض یلمع یلق یلک

یعمل یشم یقین یمین یمن

یکسو یخچه یمنه یکی یکجهتی

نسب نصیب نجیب نشیب نقب

نعمت نصیحت نکهت نیست نسج

نهج نقد نشتر نیشکر نظر

نحس نفیس نفس نیش نعش

نقش نقض نمط نفع نصف نطق

نهنگ نعل نقل نسیم نیلم نگین

نمکین نهفتن نشستن نحو نفقه نعمه

نهفته نقطه نفشه نفی نهی نیستی

منقبض محیط ممتنع مطیع مجمع مطلع

مبیغ مبلغ مختلف مصنف متفق

متعلق منجنیق مشوق ملک ممسک

مشک مهمل مفصل میل مشتغل

مخمل معطل متعلم متکلم منجم مقیم

مستحکم مسلم متمکن مسمن متعین

متضمن ممکن محو محکمه منطقه مشعلچي

مصطفي مفتي منشي مغني مخفي متقي

ا ب ت ٹ ث ج چ ح خ د ڈ ذ ر ڑ ز ژ

س ش ص ض ط ظ ع غ ف

ق ک گ ل م ن و ہ ھ ء ی ے

با بت بج بد بر بس بش بص بط بع بف

بق بک بل بم بن بو بہ بلا بی بے

حا حب حج حد حر حس حش حص حط حع حف

حق حک حل حم حن حو حہ حلا حی حے

سا سب سج سد سر سس سش سص سط سع سف

سق سک سل سم سن سو سہ سلا سی سے

صا صب صح صد صر صس صش صص صط صع صف
صق صک صل صم صن صو صہ صلا صی صے

طا طب طح طد طر طس طش طص طط طع طف
طق طک طل طم طن طو طہ طلا طی طے

عا عب عح عد عر عس عش عص عط عع عف
عق عک عل عم عن عو عہ علا عی عے

فا فب فح فد فر فس فش فص فط فع فف
فق فک فل فم فن فو فہ فلا فی فے

کا کب کح کد کر کس کش کص کط کع کف
کق کگ کل کم کن کو کہ کلا کی کے

لا لب لح لد لر لس لش لص لط لع لف
لق لک لل لم لن لو لہ للا لی لے

ما مب مح مد مر مس مش مص مط مع مف
مق مک مل مم من مو مہ ملا می مے

ہا ہب ہح ہد ہر ہس ہش ہص ہط ہع ہف
ہق ہک ہل ہم ہن ہو ہہ ہلا ہی ہے

کسب کلب کشت کیفیت کنج کلقند کنبذ کمتر

کشنیز کهمس کشش کصیص کشط کعکع کثیف کتف

کلک کلنک کنک کمک کنجشک کحل کلیم

کبین کفن کشتن کفتن کیسو کفچه کنجفه

کیسه کلمه کلکته کهته کشتی کمی کیتی کیفی

لقب لعنت لجلج لکد لنکر لشکر

لمس لفس لیخش لحیص لغط

لقیط لمع لطیف لقلق لنک لحم

لبن لیکن لهو لجبه لقمه لحی لیلی

مسبب مطلب منصب مکتب محتسب

متعجب مطیب مصلحت مهلت مشت

مملکت مخنث مثلث مبتهج مطح میخ

ملخ مطبخ محمّد مسجد معتقد معتمد

منجمد مفسد مستعد متفکر معطر مظفر

منتشر مختصر معسکر منظر معتبر

معصفر معجر منجز مکس مجلس

مفلس منش مخلص مشخص منغص

عجیب عجلت عصمت عجیج عهد عید عطر

عنبر عسس عکس عشعش عطش عصیص عملط

علف عقیق عمق علیق عشق عینک علیل عقل

علل عمل علم عظیم عجین عفو عجله عجمی

فضیحت فضیلت فصیح فسح فصد فجر

فکر فلس فیش فیض فطیع فیف

فتق فلک فیصل فیل فعل

فهم فتن فتو فشو فتیله فلسفی

صعب صلیب صحبت صحیح صلح صید

صمد صغیر صفیر صمغ صعیف صقیق

صکلیک صیقل صمیم صحن صعو صحیفه صیلبی

طلب طبیب طبیعت طبیخ طپید

طیر طنز طشیش طمع طبع طفیف

طبق طلیق طنک طفل طلیل طلسم

طحو طبقچه طنطنه طعنه طبتی طبیتی

سبب سلب سنج سلح سطح سفید

سطبر سلیس سپش سعفص سقیط سمع

سقف سیف سبق سلک سجنجل

سمسم سهم سهمگین سهو سفینه سستی

شکست شفقت شیخ شهید شبیر شمشیر شمس

شش شخص شمیط شمع شنیع شعطف شفیق

شلک شکیل شکل شلغم شکم شبنم شکستن

شستن شفو شکنجه شیشه شقیقه شقی شکفتگی

جنت حشمت حکمت حقیقت خلقت خصلت

جاج جعد حمید حمد خلد جعفر حقیر حشر

خمیر خنجر خنثه جابس حبس جهیض جلط

خلط حفظ جمیع جیف خفیف جفنق خلق

چیچک خشک جلیل جمیل حنکل حنظل

جهنم حلیم حکم حکیم خشم جبین جستن

حسن خفتن جلو حضو چمچه جلیفه حلقه

حصه حقنه خیمه ختنه جبلی حقیقی خصمی

بخت بهجت بهشت پنج بلخ بلند

بعید بستر پیغمبر بلغیس بخشش بغض

بیض بسیط بیع بقبق پلنک بخیل

بلغم بیکم بطن بین بیچو بیضه بنگله بیشکی

تعجب تسبیح تقلید تلمیذ تقصیر تقتیر

تفسیر تجسس تفتیش تخصیص تخلیص تسلط

تجمع تضیف تخفیف تحقیق تمسک تعجیل

تفضل تقسیم تمکین تلقین تنبو تخته تقی

# THE PARTS OF SPEECH.

The Persian Language, like the Arabic, has three parts of speech, the verb فعل *fiel;* the noun اسم *ism;* and the particle حرف *herf,* i. e. adverb, conjunction, preposition, and interjection.

A verb is an action implying one of the three times or tenses, viz. past ماضي *mázy;* present حال *hál;* or future مستقبل *musteckbel.* And it is named after one of these tenses, thus:

گفت *goft,* he spoke — فعل ماضي *fiel mázy,* or the past action.

ميگويد *meigoyid,* he speaketh—فعل حال *fiel hál,* or the present action.

خواهد گفت *khawhed goft,* he will speak—فعل مستقبل *fiel musteckbel,* or the future action.

## OF NOUNS.

1. *Nouns,* or *names,* are of two kinds; *substantive,* which denote a *substance* or *thing,* as اسپ *asp* a horse, كتاب *kitáb* a book, دوستي *doosty* friendship; and *adjective,* which denote some *quality* of a *substantive,* as خوب *khoob* good, كلان *kelán* big.

2. Nouns in Persian have not different terminations to distinguish the genders, there being either distinct nouns for masculine and feminine; thus, مردم *mirdem* a man, زن *zen* a woman; or the terms نر *ner* (a male) and ماده *mâdeh* (a female) added or prefixed to nouns to ascertain their gender, as اسپ نر a stone-horse or gelding, اسپ ماده a mare, نرگاو a bull or bullock, ماده گاو a cow. The feminine nouns adopted from the Arabic, are distinguished by their final letter ه

3. There are two numbers; singular, denoting *one;* and plural, denoting *more than one.* All animals have the plural ان *án;* as مردمان *merdemán* men, زنان *zenán* women, اسپان

*áspán* horses. The plural of inanimates is ها *há;* as زر *zir* money, زرها *zirhá* monies, گهر *guher* a jewel, گهرها *guherhá* jewels.

4. The Persian substantive has but one variation of case, made by adding the particle را *ra* to both the nominatives, and thereby generally answering to the accusative, and sometimes to the dative case; thus,

Nom. sing. پدر *peder* a father; accusative and dative sing. پدررا *peder râ* a father, or to a father.

Nom. plu. پدران *pederán* fathers; accusative and dative plu. پدرانرا *pederân râ* the fathers, or to fathers.

5. The adjective has no variation but the degree of comparison. The positive is made comparative by affixing the particle تر *ter,* and superlative by adding to it the particle ترین *tireen;* thus, کلان *kelán* big, کلانتر *kelánter* bigger, کلانترین *kelântereen* biggest.

6. The Persians have not any article; but the noun is restricted to the singular number by adding the letter ی as اسپی *aspy* a horse, or the horse.

## OF PRONOUNS.

A pronoun stands instead of a noun, and is termed ضمیر *zemeer.*

### من *Mun,* I.

| | | | |
|---|---|---|---|
| Sing. | من *mun,* I. | Oblique | مرا *mera,* me. |
| Plu. | ما *ma,* we. | | مارا *mârá* us. |

### تو *Tu,* Thou.

| | | | |
|---|---|---|---|
| Sing. | تو *tu,* thou. | Obl. | ترا *tura,* thee. |
| Plu. | شما *shumá,* you. | | شمارا *shumárá,* you. |

### او *O,* He.

| | | | |
|---|---|---|---|
| Sing. | او *o,* he, she, it. | Obl. | اورا *orá,* him, her, or it. |
| Plu. | ایشان *ishán,* they. | | ایشانرا *ishânrá,* them. |

### این *Een,* This.

| | | | |
|---|---|---|---|
| Sing. | این *een,* this. | Obl. | اینرا *eenra,* this. |
| Plu. | اینان *eenân,* these. | | اینانرا *eenânrâ,* these. |
| or, | اینها *eenhá,* these. | | اینهارا *cenhárâ,* these. |

### آن *An,* That.

| | | | |
|---|---|---|---|
| Sing. | آن *ân,* that. | Obl. | آنرا *ânrá,* that. |
| Plu. | آنان *ânân,* those. | | آنانرا *ânânrá,* those, them. |
| or, | آنها *ânhâ,* those. | | آنهارا *ânhârá,* those, them. |

| | | | |
|---|---|---|---|
| Nom. | که *keh,* who. | Obl. | کرا *kehrá,* whom. |
| | *h,* which. | | چرا *che-rá,* which. |

هرکه *hurkeh,* and هرانکه *hurânkeh,* whosoever.
هرچه *hurcheh,* and هرانچه *hurâncheh,* whatsoever.

| | | | |
|---|---|---|---|
| Nom. | خود *khood,* or خودش *koodish* } | Obl. | خودرا *khoodrá* } Self. |
| | خویشتن *kheishtun,* or خویش *kheish* } | | چویشتنرا *kheishtunrá* } |

## GENERAL RULES.

Rule 1. The last letter of every Persian word is quiescent or unaccented (سکون *sekoon*): as شتر *shuter,* a camel; اسپ *asp,* a horse; فیل *feel,* an elephant. But in composition, when it is either the governing noun (مضاف *muzâf*) or the substantive noun *mowsoof*), the last letter is always accented with a کسر *kesr:* as for example, ش *shutery zied,* Zied's camel; اسپ جلد *áspy jeld,* a swift horse; the vowel point being the sign of the governing noun, or the antecedent of the relative adjective. But if there be several governing nouns or antecedents in a sentence, the last only is accented with a *kesr:* thus—

شتر و اسپ و فیل و شیر ملک

*shuter ó asp ó feel ó sheery mullick.*

The king's camel, horse, elephant, and lion.

Rule 2. When the adjective follows the substantive, the latter is accented with a *kesr;* as اسپ کبود *áspy kebood,* a grey horse: but, on the contrary, when the adjective precedes the substantive, the *kesr* is not used at all; as کبود اسپ *kebood asp,* a grey horse. The same rule is likewise applicable to the governing and the governed nouns substantive; as *sháhy jehán,* the king of the world; جهان شاه *jehán sháh,* the world's king.

Rule 3. Whenever a word beginning with an ا *alif* is preceded by the preposition باي *bá* or ميم نهي *meem nihee* or prohibitive, or by نون نفي *noon nefy* or negative, the *alif* is changed into ي *yá:* as افراخت *efrákht,* نيفراخت *niefrákht;* افراز *efráz,* ميفراز *meifráz;* افروخت *efrowkht,* نيفروخت *neifrowkht.* And sometimes this letter is struck off by syncope; thus, بفراخت *befrákht,* مفراز *mefráz,* نفروخت *nefrowkht.* And if this initial *alif* is marked with a مد *med,* i. e. doubled, then the first *alif* is changed into ي as آراست *árást,* بيآراست *bee-árást;* آزما *ázmá,* ميازما *mie-ázmá;* آزمود *ázmood,* نيازمود *nieazmood.* So in like manner, when this word, beginning with a double *alif,* is preceded by another word, the first *alif* is changed into ي as آسياب *ásee-ab,* a millstone; which in its original state was آس آب or اس آب *as-aab.*

Rule 4. When in composition two words come together, the last letter of the first, and the initial of the second, being the same, or of approximate sounds, the final letter of the first word is either struck out by syncope, or else it is blended with the initial of the last word. In case of syncope, the *teshdid* is taken off; but when blended, the accent is continued: both instances are exemplified in the following lines—

در وضو کن به نیمن استنجا
ریزبر دست وروي نیمن را
پس بان نیم من که میماند
پاي شوید هر انکه میداند

*In a sacred ablution cleanse with half a mun,*
*Pour on the hands and face half a mun;*
*Then, with that half mun which remains,*
*Whosoever knoweth what he is about, washes the feet.*

In the first and second lines نیم من *neem mun* is by syncope made نیمن *neemun;* ıd in the third line, although the redundant letter is retained in writing, it is not sounded. ut when the sounds of the two letters are uttered from nearly the same part of the mouth, ; د and ت the former is struck out; thus, بدتر *budter* is made بتر *buter,* and زوودتر ɔodter, زوتر *zooter.*

Lastly. In order to blend together two words whose final and initial letters approximate ı utterance, شب پره *shebpereh* is, by the introduction of *teshdid,* made شپّره *sheppereh,* bat. It is an invariable rule, that the *teshdid* is never used with any Persian word that not a compound; thus, فرخ *ferokh* happy, is compounded of فر *fer* and رخ *rokh.*

Rule 5. In a Persian word, when ن is followed by ب they are pronounced as double or sometimes the *teshdid* is omitted; thus, کنبلي *kenbely* is read *kemmely,* and خنب *ıōnb* is pronounced *khomm.*

Rule 6. When the relative pronoun is human, they say او *ou* and وي *wie;* and for rational animals they use ان *án;* but the particle در *der* or بر *ber* is prefixed in common both: this, however, is only a poetical licence. All animals have the plural ان *án:* مردم *mirdem* a man, مردمان *mirdemán* men; اسپ *ásp* a horse, اسپان *áspán* horses. he plural of inanimate things is ها *há:* as در *dir* a door, درها *dirhá* doors; گهر *guher* a gem, گهرها *guherhá,* gems. This plural, however, is sometimes used for animate things. When ı inanimate singular has final ه mute, it is dropped in forming the plural; thus, sing. جامه *mch* a vest, plu. جامها *jámhá* vests: but when the final ه is sounded, then it is continued forming the plural; thus, گره *gireh* a knot, گرهها *girehhá* knots; زره *zireh* a coat of ail, زرهها *zirehhá* coats of mail: but for animals the final ه of the singular is changed into گ and joined to ان thus, بنده *bundeh* a slave, بندگان *bundégán* slaves.

A member of an animal is made plural by ها *há:* thus, دست *dust* a hand, دستها *ısthá* hands; پاي *pái* a foot, پايها *páihá* feet. The words سر *sir* and گردن *girden,* ıen signifying *the head* and *the neck,* form the plural by ها *há;* but when they signify *a ief* or *leader,* the plural is ان thus, سران *siran,* گردنان *girdenàn,* chiefs.

Rule 7. Some Persian words have meanings diametrically opposite; as سپوختن *bowkhten,* to transfix, and also to extract. Likewise فراز *feráz* signifies both shut and open.

Sometimes a word is both singular and plural; as مردم *mirdem,* a man, and also men. Ameer Khusro thus:

نشايد هيچ مردم خفته دركار

كه در پايان پشيماني دهد بار

*It is not proper for any man to sleep on business: for at length repentance will be the fruit thereof.*

When مردم *mirdem* is used in the singular number, the plural is مردمان *mirdemán.* Sometimes the plural is used in speaking of a single person as a mark of respect, or else to impress an idea of magnitude: thus, شما گفتيد *shumá gefteid,* instead of گفتي *goftee,* thou spokest; and a monstrous large snake is called اژدها *izjdiehá,* snakes.

Rule 8. When there occurs in a word a reduplicate ن before ب the former must be made to precede the latter; thus بنمايد *benemá-yed,* and not نبنمايد *nebenemá-yed,* بنشكافد *beneshegáfed,* and not نبنشكافد *nebeneshegáfed,* a reduplicate letter in the middle of a word not being allowed.

# FORM of a VERB, according to the Persian Grammarians.

## The Infinitive, مصدر كفتن To speak.

| | | 3 Person Pres. Sing. | 3 Person Pres. Plur. | 2 Person Pres. Sing. | 2 Person Pres. Plur. | 1 Person Pres. Sing. | 1 Person Pres. Plur. |
|---|---|---|---|---|---|---|---|
| *Preter.* | فعل ماضي | كفت<br>He spoke. | كفتند<br>They spoke. | كفتي<br>Thou spokest. | كفتيد<br>You spoke. | كفتم<br>I spoke. | كفتيم<br>We spoke. |
| *Pret. contin. or imperfect.* | فعل ماضي استمراري | ميكفت<br>He was speaking. | ميكفتند<br>They were speaking. | ميكفتي<br>Thou wast speaking. | ميكفتيد<br>You were speaking. | ميكفتم<br>I was speaking. | ميكفتيم<br>We were speaking. |
| *Future.* | فعل مستقبل | خواهد كفت<br>He will speak. | خواهند كفت<br>They will speak. | خواهي كفت<br>Thou wilt speak. | خواهيد كفت<br>You will speak. | خواهم كفت<br>I will speak. | خواهيم كفت<br>We will speak. |
| *Participle past.* | اسم مفعول | كفته<br>Spoken. | كفتها<br>Spoken. | | | | |
| *Conj. or Aorist.* | فعل مضارع | كويد<br>He may speak,<br>ALSO<br>Let him speak. | كويند<br>They may speak,<br>OR<br>Let them speak. | كوئي<br>Thou mayest speak,<br>OR<br>Speak thou. | كوئيد<br>You may speak,<br>OR<br>Speak you. | كويم<br>I may speak,<br>OR<br>Let me speak. | كوئيم<br>We may speak,<br>OR<br>Let us speak. |
| *Present.* | فعل حال | ميكويد<br>He speaks. | ميكويند<br>They speak. | ميكوئي<br>Thou speakest. | ميكوئيد<br>You speak. | ميكويم<br>I speak. | ميكوئيم<br>We speak. |
| *Imperative.* | امر | كوي<br>Speak thou. | كوئيد<br>Let them speak. | | | | |
| *Prohibitive.* | نهي | مكوي<br>Speak not thou. | مكوئيد<br>Let them not speak. | | | | |
| *Imper. contin. or imperfect.* | امر مدامي | ميكوي<br>OR<br>ميكفته باشي<br>Continue thou to speak. | | | | | |
| *Participle pres.* | حاليه | كويان<br>Speaking. | | | | | |
| *Part. pres. used* | [illegible] | [illegible] | [illegible] | | | | |

# OF VERBS.

They are thus distinguished: those to whose infinitive is joined شدن *shuden* to be, or کردن *kerden* to do, are called *jámid* or unconjugable; thus نماز کردن *nemáz kerden* to pray, فگار شدن *fegár shuden* to be wounded, there being no such verbs as نمازیدن *nemázeden* or فگاریدن *fegáreden.* And every (صیغه *seegheh*) tense or inflection, derived from the radical (مصدر) or infinitive without the aid of these verbs, is منصرف *munseref* or conjugable; as شگافتن *shegáften* to split, نواختن *newakhten* to caress, شتافتن *shetáften* to run.

An infinitive (مصدر *musder*) is a word ending with دن *den* or تن *ten,* which are the invariable signs of the infinitive. From this infinitive are derived forty inflections (صیغه): viz. twenty through the means of the third person singular of the preterite, thus, six of the preter-imperfect, six of the future tense, and two of the perfect participle; and twenty inflections through the means of the third person singular of the aorist, in the following order, viz. six of the aorist (which, besides its special imperative signification, has also a present and a future meaning), six of the present tense, two imperative, two prohibitive, one imperfect imperative, and one present participle, together with the two nouns of action.

## FORMATION OF THE TENSE FROM THE INFINITIVE.

The third person singular of the preter-perfect is formed by dropping the last letter of the infinitive, which is always ن thus, infin. گفتن *goften,* pret. گفت *goft,* which moreover contains an infinite sense (or that of the verbal noun substantive), as does the second person singular of the imperative, both گفت *goft* and گوی *goe* meaning also *speech.*

From the third person of the preter-perfect are formed five other inflections, by the application of the affixed personal pronouns, termed ضمایر *zemáyir.* The formative letters representing the pronouns are these:

| SING. | | | PLUR. | | |
|---|---|---|---|---|---|
| I, | من | affix م | We, | ما | affix يم |
| Thou, | تو | ي | You, | شما | يد |
| He, | او | has no affix | They, | ايشان | ند |

These are taken from the substantive verb:

| ام | يُ | است | ايم | ايد | اند |
|---|---|---|---|---|---|
| I am. | Thou art. | He is. | We are. | You are. | They are. |

The affixed sign of the third person plural is ن and د quiescent or immoveable; as گفتند *goftend* they spoke. The second person singular has the open *yê* (ياي معروف *yai maroof*), as گفتي *goftee* thou spokest; and the third person plural has *yê* sharp (ياي مجهول *yai mejhool*), as گفتيد *gofteid* you spoke: the first person singular affixes م quiescent, as گفتم *goftem* I spoke; and the first person plural is distinguished by *yê* sharp, as گفتيم *gofteim* we spoke. This rule applies to all the other tenses wherein these affixes are used.

The particle مي *mee* prefixed to the preter, forms the preter-imperfect; as—

| | |
|---|---|
| ميگفت *meegoft,* he was speaking. | ميگفتند *meegoftend,* they were speaking. |
| ميگفتي *meegoftee,* thou wast speaking. | ميگفتيد *meegofteid,* you were speaking. |
| ميگفتم *meegoftem,* I was speaking. | ميگفتيم *meegofteim,* we were speaking. |

The future tense prefixes to the third person singular of the preter the word خواهد *khàwhed,* which is the aorist of the verb خواستن *khawsten,* to desire or will; and for the other inflections of this tense, uses the affixed pronouns at the end of this prefixed word, thus:

| | | | | |
|---|---|---|---|---|
| گفت *Goft.* | خواهم | *Khawhem goft,* | or | I will speak. |
| | خواهي | *Khawhee goft,* | | Thou wilt speak. |
| | خواهد | *Khawed goft,* | | He will speak. |
| | خواهيم | *Khawheim goft,* | | We will speak. |
| | خواهيد | *Khawheid goft,* | | You will speak. |
| | خواهند | *Khawhend goft,* | | They will speak. |

The perfect participle is made by adding ه immoveable to the third person singular of the preter; thus, گفته *gofté* spoken: the plural of which is formed by the sign of the plural number ها thus گفتها *goftéhá* things spoken. (Vide Rule 5.)

The sign of the third person singular of the aorist is the letter د immoveable, and the letter preceding it always accented with a *futteh.* The various forms of this tense will be fully explained in the eleven subsequent chapters. For this place it is sufficient to observe, that the other five persons of this tense take the affixed signs: thus, گويد *goyed,* he may speak; گويند *goyend,* they may speak; گوئي *goyee,* thou mayest speak; گوئيد *goyeid,* you may speak; گويم *goyem,* I may speak; گوئيم *goyeim,* we may speak.

The particle مي *mee* prefixed to the aorist, forms the present tense: as ميگويد *meegoyed,* he speaks; ميگويند *meegoyend,* they speak; ميگوئي *meegoyee,* thou speakest; ميگوئيد *meegoyeid,* you speak; ميگويم *meegoyem,* I speak; ميگوئيم *meegoyeim,* we speak.

The imperative is formed from the aorist by dropping the sign د thus, گوي *goê,* speak thou; گوئيد *goyed,* let him speak. To the imperative is very commonly prefixed the inseparable particle ب as بگو *bego,* speak thou.

The imperative is made prohibitive by prefixing the letter م accented with a *futteh:* thus, مگو or مگوي *mugo* or *mugôe,* speak not thou; مگوئيد *megoyeid,* let them not speak.

The imperative obtains a continuative sense by prefixing the particle مي *mee;* as ميگوي *meegoê,* continue thou to speak.

The present participle, termed حاليه *halyeh,* is made by adding ان to the imperative singular; thus, گويان *goyeán,* speaking. The same participle, when used as the noun of action, adds نده to the imperative. The first of these letters is quiescent, the second futteh, and the last slightly sounded: as گوينده *goyendé,* a speaker; plur. گويندگان *goyendigán,* speakers. (Vide Rule 6.)

An intransitive verb is made transitive by adding to the imperative second person sing. the word انيدن *aneeden;* thus, the second person sing. of the imperative with this addition becomes گويانيدن *gôyeáneeden* to cause to speak, the infinitive of the transitive or active verb.

*The Persian Form of the Verb being ill calculated for an English Learner, we shall give some examples after our models, as far as the two Languages can be made to correspond without offering violence to either.*

## INTRANSITIVE VERB.

### گفتن *To speak.*

#### PRESENT TENSE.

| | | | |
|---|---|---|---|
| میگویم | I speak. | میگوئیم | We speak. |
| میگوئی | Thou speakest. | میگویید | You speak. |
| میگوید | He speaketh. | میگویند | They speak. |

#### SIMPLE PRETER.

| | | | |
|---|---|---|---|
| گفتم | I did speak. | گفتیم | We did speak. |
| گفتی | Thou didst speak. | گفتید | You did speak. |
| گفت | He did speak. | گفتند | They did speak. |

#### COMPOUND PRETER.

| | | | |
|---|---|---|---|
| گفته ام | I have spoken. | گفته ایم | We have spoken. |
| گفتهٔ | Thou hast spoken. | گفته اید | You have spoken. |
| گفته است | He has spoken. | گفته اند | They have spoken. |

#### PRETER-IMPERFECT.

| | | | |
|---|---|---|---|
| میگفتم | I was speaking. | میگفتیم | We were speaking. |
| میگفتی | Thou wast speaking. | میگفتید | You were speaking. |
| میگفت | He was speaking. | میگفتند | They were speaking. |

### PRETER-SUBJUNCTIVE.

| | |
|---|---|
| میگفته باشم I may have been speaking. | میگفته باشیم We may have been speaking. |
| میگفته باشي Thou mayest have been speaking. | میگفته باشید You may have been speaking. |
| میگفته باشد He may have been speaking. | میگفته باشند They may have been speaking. |

### PRETER-PLUPERFECT.

| | |
|---|---|
| گفته بودم I had spoken. | گفته بودیم We had spoken. |
| گفته بودي Thou hadst spoken. | گفته بودید You had spoken. |
| گفته بود He had spoken. | گفته بودند They had spoken. |

### FIRST FUTURE.

| | |
|---|---|
| بگویم I shall speak. | بگوئیم We shall speak. |
| بگوئي Thou shalt speak. | بگوئید You shall speak. |
| بگوید He shall speak. | بگویند They shall speak. |

### SECOND FUTURE.

| | |
|---|---|
| خواهم گفت I will speak. | خواهیم گفت We will speak. |
| خواهي گفت Thou wilt speak. | خواهید گفت You will speak. |
| خواهد گفت He will speak. | خواهند گفت They will speak. |

### COMPOUND FUTURE.

| | |
|---|---|
| گفته باشم I shall have spoken. | گفته باشیم We shall have spoken. |
| گفته باشي Thou shalt have spoken. | گفته باشید You shall have spoken. |
| گفته باشد He shall have spoken. | گفته باشند They shall have spoken. |

### IMPERATIVE.

| | |
|---|---|
| | بگوئیم Let us speak. |
| بگو Speak thou. | بگوئید Speak you. |
| بگوید Let him speak. | بگویند Let them speak. |

CONJUNCTIVE, OR AORIST.

| | |
|---|---|
| كويم I may speak. | كوئيم We may speak. |
| كويي Thou mayest speak. | كوئيد You may speak. |
| كويد He may speak. | كويند They may speak. |

PARTICIPLES.

*Present,* كويان and كوينده Speaking.
*Past,* كفته Spoken, or having spoken.

## TRANSITIVE VERB.

كويانيدن *To cause to speak.*

PRESENT.

| | |
|---|---|
| ميكويانم I cause to speak. | ميكويانيم We cause to speak. |
| ميكوياني Thou causest to speak. | ميكويانيد You cause to speak. |
| ميكوياند He causes to speak. | ميكويانند They cause to speak. |

SIMPLE PRETER.

| | |
|---|---|
| كويانيدم I did cause to speak. | كويانيديم We did cause to speak. |
| كويانيدي Thou didst cause to speak. | كويانيديد You did cause to speak. |
| كويانيد He did cause to speak. | كويانيدند They did cause to speak. |

COMPOUND PRETER.

| | |
|---|---|
| كويانيده ام I have caused to speak. | كويانيده ئيم We have caused to speak. |
| كويانيدهٔ Thou hast caused to speak. | كويانيده ايد You have caused to speak. |
| كويانيده است He has caused to speak. | كويانيده اند They have caused to speak. |

PRETER-IMPERFECT.

| | |
|---|---|
| ميكويانيدم I was causing to speak. | ميكويانيديم We were causing to speak. |
| ميكويانيدي Thou wast causing to speak. | ميكويانيديد You were causing to speak. |
| ميكويانيد He was causing to speak. | ميكويانيدند They were causing to speak. |

### PRETER-SUBJUNCTIVE.

| | | | |
|---|---|---|---|
| میکویانیده باسم | I may have been causing to speak. | میکویانیده باشیم | We may have been causing to speak. |
| میکویانیده باشي | Thou mayest have been causing to speak. | میکویانیده باشید | You may have been causing to speak. |
| میکویانیده باشد | He may have been causing to speak. | میکویانیده باشند | They may have been causing to speak. |

### PRETER-PLUPERFECT.

| | | | |
|---|---|---|---|
| کویانیده بودم | I had caused to speak. | کویانیده بودیم | We had caused to speak. |
| کویانیده بودي | Thou hadst caused to speak. | کویانیده بودید | You had caused to speak. |
| کویانیده بود | He had caused to speak. | کویانیده بودند | They had caused to speak. |

### FIRST FUTURE.

| | | | |
|---|---|---|---|
| بکویا نیدم | I shall cause to speak. | بکویا نیدیم | We shall cause to speak. |
| بکویا نیدي | Thou shalt cause to speak. | بکویا نیدید | You shall cause to speak. |
| بکویا نید | He shall cause to speak. | بکویا نیدند | They shall cause to speak. |

### SECOND FUTURE.

| | | | |
|---|---|---|---|
| خواهم کویانید | I will cause to speak. | خواهیم کویانید | We will cause to speak. |
| خواهي کویانید | Thou wilt cause to speak. | خواهید کویانید | You will cause to speak. |
| خواهد کویانید | He will cause to speak. | خواهند کویانید | They will cause to speak |

### COMPOUND FUTURE.

| | | | |
|---|---|---|---|
| کویانیده باشم | I shall have caused to speak. | کویانیده باشیم | We shall have caused to speak. |
| کویانیده باشي | Thou shalt have caused to speak. | کویانیده باشید | You shall have caused to speak |
| کویانیده باشد | He shall have caused to speak. | کویانیده باشند | They shall have caused to speak |

### IMPERATIVE.

| | | | |
|---|---|---|---|
| | | بکویانیم | Let us cause to speak. |
| بکویان | Cause them to speak. | بکویانید | Do you cause to speak. |
| بکویاند | Let him cause to speak. | بکویاند | Let them cause to speak. |

PARTICIPLES.

| | | | | |
|---|---|---|---|---|
| *Present,* | كويانان | or | كويانده | Causing to speak. |
| *Past,* | | | كويانيده | Caused, or having caused to speak. |

## VERB SUBSTANTIVE.

بودن. *To be.*

PRESENT TENSE.

| | | | |
|---|---|---|---|
| ام | I am. | يم | We are. |
| ئي | Thou art. | ايد | You are. |
| است | He is. | اند | They are. |

PRETER CONDITIONAL.

| | | | |
|---|---|---|---|
| مي بودم | I should have been. | مي بوديم | We should have been. |
| مي بودي | Thou shouldst have been. | مي بوديد | You should have been. |
| مي بود | He should have been. | مي بودند | They should have been. |

SIMPLE PRETER.

| | | | |
|---|---|---|---|
| بودم | I was. | بوديم | We were. |
| بودي | Thou wast. | بوديد | You were. |
| بود | He was. | بودند | They were. |

COMPOUND PRETERITE.

| | | | |
|---|---|---|---|
| بوده ام | I have been. | بوده ايم | We have been. |
| بودهٔ | Thou hast been. | بوده ايد | You have been. |
| بوده است | He has been. | بوده اند | They have been. |

FIRST FUTURE.

| | | | |
|---|---|---|---|
| باشم | I shall be. | باشيم | We shall be. |
| باشي | Thou shalt be. | باشيد | You shall be. |
| باشد | He shall be. | باشند | They shall be. |

### SECOND FUTURE.

| | | | |
|---|---|---|---|
| خواهم بود | I will be. | خواهيم بود | We will be. |
| خواهي بود | Thou wilt be. | خواهيد بود | You will be. |
| خواهد بود | He will be. | خواهند بود | They will be. |

### IMPERATIVE.

| | | | |
|---|---|---|---|
| | | باشيم | Let us be. |
| باش | Be thou. | باشيد | Be you. |
| باشد | Let him be. | باشند | Let them be. |

### CONJUNCTIVE, OR AORIST.

| | | | |
|---|---|---|---|
| باشم or بوم | I may be. | باشيم or بويم | We may be. |
| باشي or بوي | Thou mayest be. | باشيد or بويد | You may be. |
| باشد or بود | He may be. | باشند or بوند | They may be. |

### PARTICIPLES.

| | | |
|---|---|---|
| *Present,* | باشنده | Being. |
| *Past,* | بوده | Been. |

## VERB NEUTER.

سوختن *To burn.*

### PRESENT TENSE.

| | | | |
|---|---|---|---|
| ميسوزم | I burn. | ميسوزيم | We burn. |
| ميسوزي | Thou burnest. | ميسوزيد | You burn. |
| ميسوزد | He burneth. | ميسوزند | They burn |

### SIMPLE PRETER.

| | | | |
|---|---|---|---|
| سوختم | I did burn. | سوختيم | We did burn. |
| سوختي | Thou didst burn. | سوختيد | You did burn. |
| سوخت | He did burn. | سوختند | They did burn. |

### COMPOUND PRETER.

| | |
|---|---|
| سوخته ام I have burned. | سوخته ایم We have burned. |
| سوخته Thou hast burned. | سوخته اید You have burned. |
| سوخته است He has burned. | سوخته اند They have burned. |

### PRETER-IMPERFECT.

| | |
|---|---|
| میسوختم I was burning. | میسوختیم We were burning. |
| میسوختی Thou wast burning. | میسوختید You were burning. |
| میسوخت He was burning. | میسوختند They were burning. |

### PRETER SUBJUNCTIVE.

| | |
|---|---|
| میسوخته باشم I may have been burning. | میسوخته باشیم We may have been burning. |
| میسوخته باشی Thou mayes have been burning. | میسوخته باشید You may have been burning. |
| میسوخته باشد He may have been burning. | میسوخته باشند They may have been burning. |

### PRETER-PLUPERFECT.

| | |
|---|---|
| سوخته بودم I had burned. | سوخته بودیم We had burned. |
| سوخته بودی Thou hadst burned. | سوخته بودید You had burned. |
| سوخته بود He had burned. | سوخته بودند They had burned. |

### FIRST PUTURE.

| | |
|---|---|
| بسوزم I shall burn. | بسوزیم We shall burn. |
| بسوزی Thou shalt burn. | بسوزید You shall burn. |
| بسوزد He shall burn. | بسوزند They shall burn. |

### SECOND FUTURE.

| | |
|---|---|
| خواهم سوخت I will burn. | خواهیم سوخت We will burn. |
| خواهی سوخت Thou wilt burn | خواهید سوخت You will burn. |
| خواهد سوخت He will burn. | خواهند سوخت They will burn. |

### COMPOUND FUTURE.

| | |
|---|---|
| سوخته باشم I shall have burned. | سوخته باشیم We shall have burned. |
| سوخته باشی Thou shalt have burned. | سوخته باشید You shall have burned. |
| سوخته باشد He shall have burned. | سوخته باشند They shall have burned. |

### IMPERATIVE.

| | |
|---|---|
| | بسوزیم Let us burn. |
| بسوز Burn thou. | بسوزید Burn you. |
| بسوزد Let him burn. | بسوزند Let them burn. |

### PARTICIPLES.

*Present,* سوزان or سوزنده Burning.

*Past,* سوخته Burned, or having burnt.

## کردن *To do.*

Used in forming the active voice.

### PRESENT TENSE.

| | |
|---|---|
| میکنم I do. | میکنیم We do. |
| میکنی Thou doest. | میکنید You do. |
| میکند He doeth. | میکنند They do. |

### SIMPLE PRETER.

| | |
|---|---|
| کردم I did. | کردیم We did. |
| کردی Thou didst. | کردید You did. |
| کرد He did. | کردند They did. |

### COMPOUND PRETER.

| | |
|---|---|
| کرده ام I have done. | کرده ایم We have done. |
| کردهٔ Thou hast done. | کرده اید You have done. |
| کرده است He has done. | کرده اند They have done. |

### PRETER-IMPERFECT.

| | | | |
|---|---|---|---|
| میکردم | I was doing. | میکردیم | We were doing. |
| میکردي | Thou wast doing. | میکردید | You were doing. |
| میکرد | He was doing. | میکردند | They were doing. |

### PRETER-SUBJUNCTIVE.

| | | | |
|---|---|---|---|
| میکرده باشم | I may have been doing. | میکرده باشیم | We may have been doing. |
| میکرده باشي | Thou mayest have been doing. | میکرده باشید | You may have been doing. |
| میکرده باشد | He may have been doing. | میکرده باشند | They may have been doing. |

### PRETER-PLUPERFECT.

| | | | |
|---|---|---|---|
| کرده بودم | I had done. | کرده بودیم | We had done. |
| کرده بودي | Thou hadst done. | کرده بودید | You had done. |
| کرده بود | He had done. | کرده بودند | They had done. |

### FIRST FUTURE.

| | | | |
|---|---|---|---|
| بکنم | I shall do. | بکنیم | We shall do. |
| بکني | Thou shalt do. | بکنید | You shall do. |
| بکند | He shall do. | بکنند | They shall do. |

### SECOND FUTURE.

| | | | |
|---|---|---|---|
| خواهم کرد | I will do. | خواهیم کرد | We will do. |
| خواهي کرد | Thou wilt do. | خواهید کرد | You will do. |
| خواهد کرد | He will do. | خواهند کرد | They will do. |

### COMPOUND FUTURE.

| | | | |
|---|---|---|---|
| کرده باشم | I shall have done. | کرده باشیم | We shall have done. |
| کرده باشي | Thou shalt have done. | کرده باشید | You shall have done. |
| کرده باشد | He shall have done. | کرده باشند | They shall have done. |

## IMPERATIVE.

| | |
|---|---|
| | بکنیم Let us do. |
| بکن Do thou. | بکنید Do you. |
| بکند Let him do. | بکنند Let them do. |

## CONJUNCTIVE, OR AORIST.

| | |
|---|---|
| کنم I may do. | کنیم We may do. |
| کني Thou mayest do. | کنید You may do. |
| کند He may do. | کنند They may do. |

## PARTICIPLES.

*Present*, کنان and کنده Doing.

*Past*, کرده Done.

## شدن *To be*,

Used in forming the passive voice.

## PRESENT TENSE.

| | |
|---|---|
| میشوم I am. | میشویم We are. |
| میشوي Thou art. | میشوید You are. |
| میشود He is. | میشوند They are. |

## SIMPLE PRETER.

| | |
|---|---|
| شدم I was. | شدیم We were. |
| شدي Thou wast. | شدید You were. |
| شد He was. | شدند They were. |

## COMPOUND PRETER.

| | |
|---|---|
| شده ام I have been. | شده ایم We have been. |
| شدهٔ Thou hast been. | شده اید You have been. |
| شده است He has been. | شده اند They have been. |

### PRETER-IMPERFECT.

| | | | |
|---|---|---|---|
| مي شدم | I was. | مي شديم | We were. |
| مي شدي | Thou wast. | مي شديد | You were. |
| مي شد | He was. | مي شدند | They were. |

### PRETER-SUBJUNCTIVE.

| | | | |
|---|---|---|---|
| مي شده باشم | I may have been. | مي شده باشيم | We may have been. |
| مي شده باشي | Thou mayest have been. | مي شده باشيد | You may have been. |
| مي شده باشد | He may have been. | مي شده باشند | They may have been. |

### PRETER-PLUPERFECT.

| | | | |
|---|---|---|---|
| شده بودم | I had been. | شده بوديم | We had been. |
| شده بودي | Thou hast been. | شده بوديد | You had been. |
| شده بود | He had been. | شده بودند | They had been. |

### FIRST FUTURE.

| | | | |
|---|---|---|---|
| شوم | I shall be. | شويم | We shall be. |
| شوي | Thou shalt be. | شويد | You shall be. |
| شود | He shall be. | شوند | They shall be. |

### SECOND FUTURE.

| | | | |
|---|---|---|---|
| خواهم شد | I will be. | خواهيم شد | We will be. |
| خواهي شد | Thou wilt be. | خواهيد شد | You will be. |
| خواهد شد | He will be. | خواهند شد | They will be. |

### COMPOUND FUTURE.

| | | | |
|---|---|---|---|
| شده باشم | I shall have been. | شده باشيم | We shall have been. |
| شده باشي | Thou shalt have been. | شده باشيد | You shall have been. |
| شده باشد | He shall have been. | شده باشند | They shall have been. |

IMPERATIVE.

| | | | |
|---|---|---|---|
| | | شویم | Let us be. |
| شو | Be thou. | شوید | Be you. |
| شود | Let him be. | شوند | Let them be. |

CONJUNCTIVE, OR AORIST.

| | | | |
|---|---|---|---|
| بشوم | I may be. | بشویم | We may be. |
| بشوي | Thou mayest be. | بشوید | You may be. |
| بشود | He may be. | بشوند | They may be |

PARTICIPLES.

| | | |
|---|---|---|
| *Present,* | شونده | Being. |
| *Past,* | شده | Been. |

## IMPERFECT VERB.

هستن *To be.*

*Indicative.*

PRESENT.

| | | | |
|---|---|---|---|
| هستم | I am. | هستیم | We are. |
| هستي | Thou art. | هستید | You are. |
| هست | He is. | هستند | They are. |

*The other Moods and Tenses are wanting.*

# THE DIFFERENT CLASSES OF VERBS,

AND

# THE ANOMALIES IN THE AORIST.

Persian grammarians arrange the verbs under eleven classes, there being no verb in this language but what has one of the following eleven letters preceding the sign of the infinitive, viz. ي و ن م ف ش س ز ر خ ا

The verb intransitive, or neuter, they call لازمي *lázemy*; and the transitive, active, or causal, متعدي *mutaedy.*

## CLASS I. LETTER ا

After forming the aorist, by dropping the two last letters of the infinitive, and adding its own sign د the preceding ا *alif* is rejected, thus:

| | | | | | |
|---|---|---|---|---|---|
| Infin. اوفتادن | To fall. | Aorist اوفتد | Infin. ایستادن | To stand. | Aor. ایستد |
| فتادن | *the same.* | فتد | استادن | *the same.* | استد |
| افتادن | *the same.* | افتد | نهادن | To apply. | نهد |

In irregulars, called شاذ *sház,* the ا *alif,* instead of being dropped, is permuted into ه thus:

Infinitive, دادن To give. Aorist, دهد

## CLASS II. LETTER خ

When خ precedes the sign of the infinitive, it is changed for ز in the aorist, thus:

| Infin. | | Aorist. | Infin. | | Aorist. |
|---|---|---|---|---|---|
| افراختن | To exalt. | افرازد | ساختن | To make, | سازد |
| فراختن | *the same.* | فرازد | نواختن | To caress. | نوازد |
| انداختن | To throw. | اندازد | انگیختن | To excel. | انگیزد |
| پرداختن | To accomplish. | پردازد | گریختن | To flee. | گریزد |

| Infin. | | Aorist. | Infin. | | Aorist. |
|---|---|---|---|---|---|
| باختن | To play. | بازد | بیختن | To sift. | بیزد |
| دوختن | To sew. | دوزد | تاختن | To run fast, also to assault. | تازد |
| اندوختن | To acquire. | اندوزد | گداختن | To melt. | گدازد |

An imperfect verb is called مقتضب *moktezeb;* as سختن *to weigh,* which has only the infinitive.

## CLASS III. LETTER ر

When the first letter of the infinitive being رِ is retained, to form the aorist:

| Infin. | | Aorist. | Infin. | | Aorist. |
|---|---|---|---|---|---|
| بردن | To carry, or bear. | برد | فشردن | To squeeze. | فشرد |
| افشاردن | To squeeze. | افشارد | افسردن | To congeal. | افسرد |
| فشاردن | *the same.* | فشارد | فسردن | *the same.* | فسرد |
| افشردن | *the same.* | افشرد | گستردن | To spread. | گسترد |

In the above examples, both the aorist and the preter consist of the same letters, but are accented differently, thus:

Preter برد *bourd,* aorist برد *bured;* it being an invariable rule that in the aorist the letter preceding its sign must be accented with a *futtah.*

| | | Aorist. | | | Aorist. |
|---|---|---|---|---|---|
| Also سترون | To shave. | سترد | پروردن | To nourish. | پرورد |
| خوردن | To eat. | خورد | آزردن | To hurt, to offend. | آزارد |
| آوردن | To bring. | آورد | | | |

## IRREGULARS.

کردن *To do.* کند

There are also two transitive verbs in common use, کنانیدن and کراندن neither of which are to be found in any good author.

## CLASS IV. LETTER ز

When ز precedes the sign of the infinitive, after rejecting the sign of the infinitive, the letter ن is placed after ز to form the aorist; as—

Infin. زدن to strike; Aorist, زند being the only verb to which this rule is applicable.

## CLASS V. LETTER س

When this letter precedes the sign of the infinitive, it is rejected in forming the aorist; thus—

| | | | |
|---|---|---|---|
| Infin. زیستن | To live. | Aorist | زید |
| گریستن AND گرستن | To weep. | | گرید |

The two last are made transitive; as—

| | | |
|---|---|---|
| گریانیدن | To cause to weep. | گریاند |
| Also, نگریستن, نگرستن, نگریدن | To behold. | نگرد |

Sometimes س is permuted into ه —

| | | | |
|---|---|---|---|
| کاستن | To lessen. | | کاهد |
| خواستن | To desire. | Aorist | خواهد |
| جستن | To leap. | | جهد |
| رستن | To escape. | | رهد |

Sometimes the letter س is changed for ي —

| | | | |
|---|---|---|---|
| آراستن | To adorn. | Aorist | آراید |
| پراستن | *the same.* | | پراید |

In some instances the aorist uses و and ي in the place of the س thus:

| | | | |
|---|---|---|---|
| جستن | To search. | Aorist | جوید |
| رستن | To grow, as a plant. | | روید |
| شستن | To wash. | | شوید |

When the س is changed for ن —

شکستن To break. Aorist شکند

Imperfect verbs which reject the س in the aorist—

بایستن To be requisite. Aorist باید شایستن To suit. Aorist شاید

*Irregulars of this Class.*

| | | | | | |
|---|---|---|---|---|---|
| خاستن | To rise. | Aorist خیزد | نشستن | To sit down. | Aorist نشیند |
| پیوستن | To unite. | پیوندد | نشاندن | To plant. | نشاند |
| بستن | To bind. | بندد | | | |

CLASS VI. LETTER ش

When this letter precedes the sign of the infinitive, it is changed for ر —

| | | | | | |
|---|---|---|---|---|---|
| کاشتن / کشتن | To sow. | Aorist کارد | انباشتن | To fill. | Aorist انبارد |
| | | | انگاشتن | To suppose. | انگارد |
| گزاشتن | To quit. | گزارد | نگاشتن | To write. | نگارد |
| گذشتن | To pass over. | گذرد | داشتن | To have. | دارد |

*Irregulars.*

| | | | | | |
|---|---|---|---|---|---|
| نویشتن AND نبشتن | To write. | نویسد | گشتن | To become, also to alter. | گردد |
| | | | هشتن | To loosen. | هلد |
| کشتن | To kill. | کشد | شدن | To be. | شود |

*Imperfect Verbs.*

| | | | | | |
|---|---|---|---|---|---|
| سرشتن | To knead. | سرشد | برشتن | To fry. | *none.* |
| آغشتن | To moisten. | *none.* | رشتن | To twist. | *none.* |

CLASS VII. LETTER ف

When this letter precedes the sign of the infinitive, it is sometimes changed for ب in the aorist—

| | | | | | |
|---|---|---|---|---|---|
| کوفتن To bruise. | Aorist کوبد | | رفتن To sweep. | Aorist | روبد |
| یافتن To find. | یابد | | شکفتن To be patient. | | شکیبد |
| شتافتن To make haste. | شتابد | | تافتن To spin. | | تابد |
| آشوفتن AND آشفتن To disturb. | آشوبد | | فریفتن AND فرفتن To seduce. | | فریبد |

Sometimes the letter ف is changed for و —

رفتن To go. Aorist روو — شنفتن To hear. Aorist شنود

*Regulars. Vide page 32.*

کافتن To dig. Aorist کافد — شکفتن To blow, as a flower. Aor. شکفد

شکافتن To split. شکافد

*Irregulars.*

خفتن To sleep. Aor. خوابد and خفتد — پذیرفتن To accept. Aor. پذیرد

سفتن To bore. سنبد and سفتد — گفتن To speak. گوید

گرفتن To seize. گیرد

*Imperfect.*

نهفتن To hide, which has no aorist.

CLASS VIII. LETTER م

When this letter precedes the infinitive, in forming the aorist it is changed for ي. But there is only one verb of this description; viz.

آمدن To come. Aorist آید

CLASS IX. LETTER ن

When this letter precedes the sign of the infinitive, it is mute; but when employed in the aorist, is accented with a *futtah:*

| | | | | | |
|---|---|---|---|---|---|
| اوفکندن | To throw. | Aorist اوفکند | فشاندن | To diffuse. | Aorist فشاند |
| افکندن | *the same.* | افکند | خواندن | To read. | خواند |
| فکندن | *the same.* | فکند | ماندن | To remain. | ماند |
| کندن | To dig. | کند | ستادن | To take. | ستاند |
| افشاندن | To diffuse. | افشاند | | | |

## CLASS X. LETTER و

When this letter precedes the sign of the infinitive, in some instances the aorist is regularly formed, and sometimes in the place of و the letter ا and ي are used.

### *Regular Formation of the Aorist.*

| | | | | | |
|---|---|---|---|---|---|
| غنودن | To slumber. | Aorist غنود | درودن | To reap. | Aorist درود |
| بودن | To be. | بود | شنودن | To hear. | شنود |

The و changed into ا and ي —

| | | | | | |
|---|---|---|---|---|---|
| کشودن | To open. | Aorist کشاید | فزودن | To augment. | Aorist فزاید |
| آلودن | To pollute. | آلاید | زدودن | To polish. | زداید |
| آسودن | To rest. | آساید | اندودن | To incrustate. | انداید |
| نمودن | To shew, also to appear. | نماید | پالودن | To besmear. | پالاید |
| فرسودن | To decay. | فرساید | پیمودن | To measure. | پیماید |
| سودن | To rub. | ساید | فرمودن | To order. | فرماید |
| افزودن | To increase. | افزاید | | | |

## CLASS XI. LETTER ي

When this letter precedes the sign of the infinitive, it is dropped in forming the aorist:

| | | | | | |
|---|---|---|---|---|---|
| بریدن | To cleave. | Aorist برد | تازیدن | To run. | Aorist تازد |
| پریدن | To fly. | پرد | آمرزیدن | To forgive. | آمرزد |
| درویدن | To reap. | درود | پژوهیدن | To inquire. | پژوهد |
| پسندیدن | To approve. | پسندد | طلبیدن | To call. | طلبد |

| | | |
|---|---|---|
| خموشیدن | To silence. | Aor. خموشد |
| دوشیدن | To milk. | دوشد |
| چشیدن | To taste. | چشد |
| جنبیدن | To move. | جنبد |
| جنکیدن | To fight. | جنکد |
| جوشیدن | To boil. | جوشد |
| کنجیدن | To contain. | کنجد |
| غلطیدن | To tumble. | غلطد |
| رهیدن | To escape. | رهد |
| جهیدن | To leap, to spring. | جهد |

| | | |
|---|---|---|
| پیچیدن | To twist. | Aorist پیچد |
| خندیدن | To laugh. | خندد |
| لغزیدن | To slip. | لغزد |
| رسیدن | To arrive. | رسد |
| چیدن | To gather. | چیند |
| آفریدن | To create. | آفریند |
| پرهیزیدن | To restrain one's self. | پرهیزد |
| پناهیدن | To take refuge. | پناهد |
| دیدن | To see, to look. | بیند |
| کزیدن | To choose. | کزیند |

# PARADIGMA OF VERBS.

| | | | |
|---|---|---|---|
| *Infinitive.* | آمدن<br>To come. | رفتن<br>To go. | خفتن<br>To sleep. |
| *Present.* | مي ايد<br>He cometh. | ميرود<br>He goeth. | مي خسپد<br>He sleepeth. |
| *Simp. pret.* | آمد<br>He did come. | رفت<br>He did go. | خفت<br>He did sleep. |
| *Comp. pret.* | آمده است<br>He has come. | رفته است<br>He has gone. | خفته است<br>He has slept. |
| *Pret. imp.* | مي آمد<br>He was coming. | مي رفت<br>He was going. | مي خفت<br>He was sleeping. |
| *Pret. sub.* | مي آمده باشد<br>He may have been coming. | مي رفته باشد<br>He may have been going. | مي خفته باشد<br>He may have been sleeping. |
| *Pret. plup.* | آمده بود<br>He had come. | رفته بود<br>He had gone. | خفته بود<br>He had slept. |
| *Comp. fut.* | آمده باشد<br>He may have come. | رفته باشد<br>He may have gone. | خفته باشد<br>He may have slept. |
| 1 *Future.* | بيايد<br>He shall come. | برود<br>He shall go. | بخسپد<br>He shall sleep. |
| 2 *Future.* | خواهد آمد<br>He will come. | خواهد رفت<br>He will go. | خواهد خفت<br>He will sleep. |
| *Imperative.* | بيايد<br>Let him come. | برود<br>Let him go. | بخسپد<br>Let him sleep. |
| *Aorist.* | آيد<br>He may come. | رود<br>He may go. | خسپد<br>He may sleep. |
| *Part. pres.* | آينده<br>Coming. | رونده<br>Going. | خسپنده<br>Sleeping. |
| *Part. past.* | آمده<br>Come. | رفته<br>Gone. | خفته<br>Slept. |

| | | | |
|---|---|---|---|
| | لرزیدن | مردن | استادن |
| *Infinitive.* | To tremble. | To die. | To stand. |
| | مي لرزد | مي ميرد | مي استد |
| *Present.* | He trembleth. | He dieth. | He standeth. |
| | لرزید | مرد | استاد |
| *Simp. pret.* | He did tremble. | He did die. | He did stand. |
| | لرزیده است | مرده است | استاده است |
| *Comp. pret.* | He has trembled. | He has died. | He has stood. |
| | مي لرزید | مي مرد | مي استاد |
| *Pret. imp.* | He was trembling. | He was dying. | He was standing. |
| | مي لرزیده باشد | مي مرده باشد | مي استاده باشد |
| *Pret. sub.* | He may have been trembling. | He may have been dying. | He may have been standing. |
| | لرزیده بود | مرده بود | استاده بود |
| *Pret. plup.* | He had trembled. | He had died. | He had stood. |
| | لرزیده باشد | مده باشد | استاده باشد |
| *Comp. fut.* | He may have trembled. | He may have died. | He may have stood. |
| | بلرزد | بمیرد | باستد |
| 1 *Future.* | He shall tremble. | He shall die. | He shall stand. |
| | خواهد لرزید | خواهد مرد | خواهد استاد |
| 2 *Future.* | He will tremble. | He will die. | He will stand. |
| | بلرزد | بمیرد | باستد |
| *Imperative.* | Let him tremble. | Let him die. | Let him stand. |
| | لرزد | میرد | استد |
| *Aorist.* | He may tremble. | He may die. | He may stand. |
| | لرزان and لرزنده | میرنده | استنده |
| *Part. pres.* | Trembling. | Dying. | Standing. |
| | لرزیده | مرده | استاده |
| *Part. past.* | Trembled. | Dead. | Stood. |

| | | | |
|---|---|---|---|
| *Infinitive.* | گریختن<br>To flee. | نالیدن<br>To lament. | آرمیدن<br>To rest. |
| *Present.* | مي گریزد<br>He flies. | مي نالد<br>He laments. | مي آرمد<br>He rests. |
| *Simp. pret.* | گریخت<br>He fled. | نالید<br>He lamented. | آرمید<br>He rested. |
| *Comp. pret.* | گریخته است<br>He has fled. | نالیده است<br>He has lamented. | آرمیده است<br>He has rested. |
| *Pret. imp.* | مي گریخت<br>He was fleeing. | مي نالید<br>He was lamenting. | مي آرمید<br>He was resting. |
| *Pret. sub.* | مي گریخته باشد<br>He may have been fleeing. | مي نالیده باشد<br>He may have been lamenting. | مي آرمیده باشد<br>He may have been resting. |
| *Pret. plup.* | گریخته بود<br>He had fled. | نالیده بود<br>He had lamented. | آرمیده بود<br>He had rested. |
| *Comp. fut.* | گریخته باشد<br>He may have fled. | نالیده باشد<br>He may have lamented. | آرمیده باشد<br>He may have rested. |
| 1 *Future.* | بگریزد<br>He shall flee. | بنالد<br>He shall lament. | بیارمد<br>He shall rest. |
| 2 *Future.* | خواهد گریخت<br>He will flee. | خواهد نالید<br>He will lament. | خواهد آرمید<br>He will rest. |
| *Imperative.* | بگریزد<br>Let him flee. | بنالد<br>Let him lament. | بارمد<br>Let him rest. |
| *Aorist.* | گریزد<br>He may flee. | نالد<br>He may lament. | آرمد<br>He may rest. |
| *Part. pres.* | گرزان and گریزنده<br>Fleeing. | نالان and نالنده<br>Lamenting. | آرمنده<br>Resting. |
| *Part. past.* | گریخته<br>Fled. | نالیده<br>Lamented. | آرمیده<br>Rested. |

| | | | |
|---|---|---|---|
| | ترسيدن | خنديدن | افتادن |
| *Infinitive.* | To fear. | To laugh. | To fall. |
| | مي ترسد | مي خندد | مي افتد |
| *Present.* | He feareth. | He laugheth. | He falleth. |
| | ترسيد | خنديد | افتاد |
| *Simp. pret.* | He did fear. | He did laugh. | He did fall. |
| | ترسيده است | خنديده است | افتاده است |
| *Comp. pret.* | He has feared. | He has laughed. | He has fallen. |
| | مي ترسيد | مي خنديد | مي افتاد |
| *Pret. imp.* | He was fearing. | He was laughing. | He was falling. |
| | مي ترسيده باشد | مي خنديده باشد | مي افتاده باشد |
| *Pret. sub.* | He may have been fearing. | He may have been laughing. | He may have been falling. |
| | ترسيده بود | خنديده بود | افتاده بود |
| *Pret. plup.* | He had feared. | He had laughed. | He had fallen. |
| | ترسيده باشد | خنديده باشد | افتاده باشد |
| *Comp. fut.* | He may have feared. | He may have laughed. | He may have fallen. |
| | بترسد | بخندد | بافتد |
| 1 *Future.* | He shall fear. | He shall laugh. | He shall fall. |
| | خواهد ترسيد | خواهد خنديد | خواهد افتاد |
| 2 *Future.* | He will fear. | He will laugh. | He will fall. |
| | بترسد | بخندد | بافتد |
| *Imperative.* | Let him fear. | Let him laugh. | Let him fall. |
| | ترسد | خندد | افتد |
| *Aorist.* | He may fear. | He may laugh. | He may fall. |
| | ترسان and ترسنده | خندان and خندنده | افتان and افتنده |
| *Part. pres.* | Fearing. | Laughing. | Falling. |
| | ترسيده | خنديده | افتاده |
| *Part. past.* | Feared. | Laughed. | Fallen. |

| | | | |
|---|---|---|---|
| *Infinitive.* | خوردن<br>To eat. | نوشيدن<br>To drink. | آوردن<br>To bring. |
| *Present.* | مي خورد<br>He eateth. | مي نوشد<br>He drinketh. | مي آورد<br>He bringeth. |
| *Simp. pret.* | خورد<br>He did eat. | نوشيد<br>He did drink. | آورد<br>He did bring. |
| *Comp. pret.* | خورده است<br>He has eaten. | نوشيده است<br>He has drank. | آورده است<br>He has brought. |
| *Pret. imp.* | مي خورد<br>He was eating. | مي نوشيد<br>He was drinking. | مي آورد<br>He was bringing. |
| *Pret. sub.* | مي خورده باشد<br>He may have been eating. | مي نوشيده باشد<br>He may have been drinking. | مي آورده باشد<br>He may have been bringing. |
| *Pret. plup.* | خورده بود<br>He had eaten. | نوشيده بود<br>He had drank. | آورده بود<br>He had brought. |
| *Comp. fut.* | خورده باشد<br>He may have eaten. | نوشيده باشد<br>He may have drank. | آورده باشد<br>He may have brought. |
| 1 *Future.* | بخورد<br>He shall eat. | بنوشد<br>He shall drink. | بيارد<br>He shall bring. |
| 2 *Future.* | خواهد خورد<br>He will eat. | خواهد نوشيد<br>He will drink. | خواهد آورد<br>He will bring. |
| *Imperative.* | بخورد<br>Let him eat. | بنوشد<br>Let him drink. | بيارد and بيار<br>Let him bring. |
| *Aorist.* | خورد<br>He may eat. | نوشد<br>He may drink. | آورد<br>He may bring. |
| *Part. pres.* | خورنده<br>Eating. | نوشنده<br>Drinking. | آورنده<br>Bringing. |
| *Part. past.* | خورده<br>Eaten. | نوشيده<br>Drank. | آورده<br>Brought. |

| | | | |
|---|---|---|---|
| *Infinitive.* | نوشتن<br>To write. | زدن<br>To strike. | گزیدن<br>To bite. |
| *Present.* | مي نويسد<br>He writeth. | مي زند<br>He striketh. | مي گزد<br>He biteth. |
| *Simp. pret.* | نوشت<br>He did write. | زد<br>He did strike. | گزيد<br>He did bite. |
| *Comp. pret.* | نوشته است<br>He has written. | زده است<br>He has struck. | گزيده است<br>He has bitten. |
| *Pret. imp.* | مي نوشت<br>He was writing. | مي زد<br>He was striking. | مي گزيد<br>He was biting. |
| *Pret. sub.* | مي نوشته باشد<br>He may have been writing. | مي زده باشد<br>He may have been striking. | مي گزيده باشد<br>He may have been biting. |
| *Pret. plup.* | نوشته بود<br>He had written. | زده بود<br>He had struck. | گزيده بود<br>He had bitten. |
| *Comp. fut.* | نوشته باشد<br>He may have written. | زده باشد<br>He may have struck. | گزيده باشد<br>He may have bitten. |
| 1 *Future.* | بنويسد<br>He shall write. | بزند<br>He shall strike. | بگزد<br>He shall bite. |
| 2 *Future.* | خواهد نوشت<br>He will write. | خواهد زد<br>He will strike. | خواهد گزيد<br>He will bite. |
| *Imperative.* | بنويسد<br>Let him write. | بزند<br>Let him strike. | بگزد<br>Let him bite. |
| *Aorist.* | نويسد<br>He may write. | زند<br>He may strike. | گزد<br>He may bite. |
| *Part. pres.* | نويسنده<br>Writing. | زنان and زننده<br>Striking. | گزان and گزنده<br>Biting. |
| *Part. past.* | نوشته<br>Written. | زده<br>Struck. | گزيده<br>Bitten. |

| | | | |
|---|---|---|---|
| *Infinitive.* | کشتن<br>To kill. | دادن<br>To give. | شکستن<br>To break. |
| *Present.* | مي کشد<br>He killeth. | مي دهد<br>He giveth. | مي شکند<br>He breaketh. |
| *Simp. pret.* | کشت<br>He killed. | داد<br>He gave. | شکست<br>He did break. |
| *Comp. pret.* | کشته است<br>He has killed. | داده است<br>He has given. | شکسته است<br>He has broke. |
| *Pret. imp.* | مي کشت<br>He was killing. | مي داد<br>He was giving. | مي شکست<br>He was breaking. |
| *Pret. sub.* | مي کشته باشد<br>He may have been killing. | مي داده باشد<br>He may have been giving. | مي شکسته باشد<br>He may have been breakin |
| *Pret. plup.* | کشته بود<br>He had killed. | داده بود<br>He had given. | شکسته بود<br>He had broke. |
| *Comp. fut.* | کشته باشد<br>He may have killed. | داده باشد<br>He may have given. | شکسته باشد<br>He may have broken. |
| 1 *Future.* | بکشد<br>He shall kill. | بدهد<br>He shall give. | بشکند<br>He shall break. |
| 2 *Future.* | خواهد کشت<br>He will kill. | خواهد داد<br>He will give. | خواهد شکست<br>He will break. |
| *Imperative.* | بکشد<br>Let him kill. | بدهد<br>Let him give. | بشکند<br>Let him break. |
| *Aorist.* | کشد<br>He may kill. | دهد<br>He may give. | شکند<br>He may break. |
| *Part. pres.* | کشنده<br>Killing. | دهنده and دهان<br>Giving. | شکننده<br>Breaking. |
| *Part. past.* | کشته<br>Killed. | داده<br>Given. | شکسته<br>Broken. |

| | | | |
|---|---|---|---|
| *Infinitive.* | شستن<br>To wash. | ديدن<br>To see. | بردن<br>To carry. |
| *Present.* | مي شويد<br>He washeth. | مي بيند<br>He seeth. | مي برد<br>He carrieth. |
| *Simp. pret.* | شست<br>He did wash. | ديد<br>He did see. | برد<br>He did carry. |
| *Comp. pret.* | شسته است<br>He had washed. | ديده است<br>He had seen. | برده است<br>He had carried. |
| *Pret. imp.* | مي شست<br>He was washing. | مي ديد<br>He was seeing. | مي برد<br>He was carrying. |
| *Pret. sub.* | مي شسته باشد<br>He may have been washing. | مي ديده باشد<br>He may have been seeing. | مي برده باشد<br>He may have been carrying |
| *Pret. plup.* | شسته بود<br>He had washed. | ديده بود<br>He had seen. | برده بود<br>He had carried. |
| *Comp. fut.* | شسته باشد<br>He may have washed. | ديده باشد<br>He may have seen. | برده باشد<br>He may have carried. |
| 1 *Future.* | بشويد<br>He shall wash. | به بيند<br>He shall see. | ببرد<br>He shall carry. |
| 2 *Future.* | خواهد شست<br>He will wash. | خواهد ديد<br>He will see. | خواهد برد<br>He will carry. |
| *Imperative.* | بشويد<br>Let him wash. | ببيند<br>Let him see. | ببرد<br>Let him carry. |
| *Aorist.* | شويد<br>He may wash. | بيند<br>He may see. | برد<br>He may carry. |
| *Part. pres.* | شوينده<br>Washing. | بيننده<br>Seeing. | برنده<br>Carrying. |
| *Part. past.* | شسته<br>Washed. | ديده<br>Seen. | برده<br>Carried. |

| | | | |
|---|---|---|---|
| *Infinitive.* | دوختن<br>To sew. | تراشیدن<br>To scrape. | کسترانیدن<br>To spread. |
| *Present.* | مي دوزد<br>He seweth. | مي تراشد<br>He scrapeth. | مي کستراند<br>He spreadeth. |
| *Simp. pret.* | دوخت<br>He did sew. | تراشید<br>He did scrape. | کسترانید<br>He did spread. |
| *Comp. pret.* | دوخته است<br>He has sewn. | تراشیده است<br>He has scraped. | کسترانیده است<br>He has spread. |
| *Pret. imp.* | مي دوخت<br>He was sewing. | مي تراشید<br>He was scraping. | مي کسترانید<br>He was spreading. |
| *Pret. sub.* | مي دوخته باشد<br>He may have been sewing. | مي تراشیده باشد<br>He may have been scraping. | مي کسترانیده باشد<br>He may have been spreading. |
| *Pret. plup.* | دوخته بود<br>He had sewn. | تراشیده بود<br>He had scraped. | کسترانیده بود<br>He had spread. |
| *Comp. fut.* | دوخته باشد<br>He may have sewn. | تراشیده باشد<br>He may have scraped. | کسترانیده باشد<br>He may have spread. |
| ı *Future.* | بدوزد<br>He shall sew. | بتراشد<br>He shall scrape. | بکستراند<br>He shall spread. |
| *Future.* | خواهد دوخت<br>He will sew. | خواهد تراشید<br>He will scrape. | خواهد کسترانید<br>He will spread. |
| *mperative.* | بدوزد<br>Let him sew. | بتراشد<br>Let him scrape. | بکستراند<br>Let him spread. |
| *orist.* | دوزد<br>He may sew. | تراشد<br>He may scrape. | کستراند<br>He may spread. |
| *art. pres.* | دوزنده<br>Sewing. | تراشنده<br>Scraping. | کسترانده<br>Spreading. |
| *rt. past.* | دوخته<br>Sewn. | تراشیده<br>Scraped. | کسترانیده<br>Spread. |

| | | | |
|---|---|---|---|
| | گرفتن | کشیدن | شمردن |
| *Infinitive.* | To seize. | To pull. | To number. |
| | میگیرد | مي کشد | مي شمرد |
| *Present.* | He seizeth. | He pulleth. | He numbereth. |
| | گرفت | کشید | شمرد |
| *Simp. pret.* | He did seize. | He did pull. | He did number. |
| | گرفته است | کشیده است | شمرده است |
| *Comp. pret.* | He has seized. | He has pulled. | He has numbered. |
| | مي گرفت | مي کشید | مي شمرد |
| *Pret. imp.* | He was seizing. | He was pulling. | He was numbering. |
| | مي گرفته باشد | مي کشیده باشد | مي شمرده باشد |
| *Pret. sub.* | He may have been seizing. | He may have been pulling. | He may have been numbering. |
| | گرفته بود | کشیده بود | شمرده بود |
| *Pret. plup.* | He had seized. | He had pulled. | He had numbered. |
| | گرفته باشد | کشیده باشد | شمرده باشد |
| *Comp. fut.* | He may have seized. | He may have pulled. | He may have numbered. |
| | بگیرد | بکشد | بشمرد |
| 1 *Future.* | He shall seize. | He shall pull. | He shall number. |
| | خواهد گرفت | خواهد کشید | خواهد شمرد |
| 2 *Future.* | He will seize. | He will pull. | He will number. |
| | بگیرد | بکشد | بشمرد |
| *Imperative.* | Let him seize. | Let him pull. | Let him number. |
| | گیرد | کشد | شمرد |
| *Aorist.* | He may seize. | He may pull. | He may number. |
| | گیرنده | کشنده and کشان | شمرنده |
| *Part. pres.* | Seizing. | Pulling. | Numbering. |
| | گرفته | کشیده | شمرده |
| *Part. past* | Seized. | Pulled. | Numbered. |

| | | | |
|---|---|---|---|
| | جستن | ساختن | کندیدن |
| *Infinitive.* | To search. | To make. | To dig. |
| | مي جويد | مي سازد | مي كندد |
| *Present.* | He searcheth. | He maketh. | He diggeth. |
| | جست | ساخت | كنديد |
| *Simp. pret.* | He did search. | He did make. | He did dig. |
| | جسته است | ساخته است | كنديده است |
| *Comp. pret.* | He has searched. | He has made. | He has dug. |
| | مي جست | مي ساخت | مي كنديد |
| *Pret. imp.* | He was searching. | He was making. | He was digging. |
| | مي جسته باشد | مي ساخته باشد | مي كنديده باشد |
| *Pret. sub.* | He may have been searching. | He may have been making. | He may have been digging. |
| | جسته بود | ساخته بود | كنديده بود |
| *Pret. plup.* | He had searched. | He had made. | He had dug. |
| | جسته باشد | ساخته باشد | كنديده باشد |
| *Comp. fut.* | He may have searched. | He may have made. | He may have dug. |
| | بجويد | بسازد | بكندد |
| 1 *Future.* | He shall search. | He shall make. | He shall dig. |
| | خواهد جست | خواهد ساخت | خواهد كنديد |
| 2 *Future.* | He will search. | He will make. | He will dig. |
| | بجويد | بسازد | بكندد |
| *Imperative.* | Let him search. | Let him make. | Let him dig. |
| | جويد | سازد | كندد |
| *Aorist.* | He may search. | He may make. | He may dig. |
| | جويان and جوينده | سازنده | كنان and كننده |
| *Part. pres.* | Searching. | Making. | Digging. |
| | جسته | ساخته | كنديده |
| *Part. past.* | Searched. | Made. | Dug. |

| | | | |
|---|---|---|---|
| *Infinitive.* | نمودن<br>To appear. | كداختن<br>To dissolve. | آموختن<br>To learn. |
| *Present.* | مي نمايد<br>He appeareth. | مي كدازد<br>He dissolveth. | مي آموزد<br>He learneth. |
| *Simp. pret.* | نمود<br>He did appear. | كداخت<br>He did dissolve. | آموخت<br>He did learn. |
| *Comp. pret.* | نموده است<br>He has appeared. | كداخته است<br>He has dissolved. | آموخته است<br>He has learned. |
| *Pret. imp.* | مي نمود<br>He was appearing. | مي كداخت<br>He was dissolving. | مي آموخت<br>He was learning. |
| *Pret. sub.* | مي نموده باشد<br>He may have been appearing. | مي كداخته باشد<br>He may have been dissolving. | مي آموخته باشد<br>He may have been learning. |
| *Pret. plup.* | نموده بود<br>He had appeared. | كداخته بود<br>He had dissolved. | آموخته بود<br>He had learned. |
| *Comp. fut.* | نموده باشد<br>He may have appeared. | كداخته باشد<br>He may have dissolved. | آموخته باشد<br>He may have learned. |
| 1 *Future.* | بنمايد<br>He shall appear. | بكدازد<br>He shall dissolve. | بياموزد<br>He shall learn. |
| 2 *Future.* | خواهد نمود<br>He will appear. | خواهد كداخت<br>He will dissolve. | خواهد آموخت<br>He will learn. |
| *Imperative.* | بنمايد<br>Let him appear. | بكدازد<br>Let him dissolve. | بياموزد<br>Let him learn. |
| *Aorist.* | نمايد<br>He may appear. | كدازد<br>He may dissolve. | آموزد<br>He may learn. |
| *Part. pres.* | نمايان and نماينده<br>Appearing. | كدازنده<br>Dissolving. | آموزنده<br>Learning. |
| *Part. past.* | نموده<br>Appeared. | كداخته<br>Dissolved. | آموخته<br>Learned. |

| | | | |
|---|---|---|---|
| | پیچیدن | کشادن | بستن |
| *Infinitive.* | To twist. | To open. | To shut. |
| | مي پیچید | مي کشاید | مي بندد |
| *Present.* | He twisteth. | He openeth. | He shutteth. |
| | پیچید | کشاد | بست |
| *Simp. pret.* | He did twist. | He did open. | He did shut. |
| | پیچیده است | کشاده است | بسته است |
| *Comp. pret.* | He has twisted. | He has opened. | He has shut. |
| | مي پیچید | مي کشاد | مي بست |
| *Pret. imp.* | He was twisting. | He was opening. | He was shutting. |
| | مي پیچیده باشد | مي کشاده باشد | مي بسته باشد |
| *Pret. sub.* | He may have been twisting. | He may have been opening. | He may have been shutting. |
| | پیچیده بود | کشاده بود | بسته بود |
| *Pret. plup.* | He had twisted. | He had opened. | He had shut. |
| | پیچیده باشد | کشاده باشد | بسته باشد |
| *Comp. fut.* | He may have twisted. | He may have opened. | He may have shut. |
| | به پیچد | بکشاید | به بندد |
| 1 *Future.* | He shall twist. | He shall open. | He shall shut. |
| | خواهد پیچید | خواهد کشاد | خواهد بست |
| 2 *Future.* | He will twist. | He will open. | He will shut. |
| | پیچد | بکشاید | به بندد |
| *Imperative.* | Let him twist. | Let him open. | Let him shut. |
| | پیچد | کشاید | بندد |
| *Aorist.* | He may twist. | He may open. | He may shut. |
| | پیچان and پیچنده | کشاینده | بندنده |
| *'art. pres.* | Twisting. | Opening. | Shutting. |
| | پیچیده | کشاده | بسته |
| *'art. past.* | Twisted | – | |

# THE VARIOUS PROPERTIES

OF

# THE LETTERS OF THE ALPHABET.

## ا

When this letter is prefixed to a word of only two letters, it is always accented with a *futtah*, the consequent letter retaining its own proper accent, and the sense continuing the same: as بر *ber* and ابر *uber*, upon; بي *bee* and ابي *ubee*, without; با *ba* and ابا *aba*, with. But when it is prefixed to a word of three or more letters, the accent is transferred to it, and the second letter is quiescent without making any change in the meaning. Thus:

| | | | | |
|---|---|---|---|---|
| شکم | *Shikem* | or | اشکم | *Ishkem*, the belly. |
| ستم | *Situm* | | استم | *Istum*, violence. |
| شتلم | *Shutuloom* | | اشتلم | *Ooshtuloom*, force. |
| سمندر | *Semunder* | | اسمندر | *Usmunder*, a salamander. |

If it occurs in the middle of a word, it expresses supplication or wishing, in which form it is used in the aorist: as دهاد *dehád*, may he give; کناد *kenád*, may he do; ميراد *meerád*, may he die. It is also sometimes redundant in the middle of a word: as سيه سر *siah sir* and سيه سار *siah sar*, black headed; امرزگر *amerzger* and امرزگار *amerzgár*, a forgiver, are indifferently used for each other. Some, however, maintain, that سر *sir* and سار *sár*, گر *ger* and گار *gár*, are distinct words, and that therefore the *alif* is not redundant.

It is sometimes used at the end of a word to express the vocative: as دلا *dela*, O heart!

Sometimes it serves to express abundance: as خوشا *khushá*, vastly glad; بسا *bussá*, ery much.

It is also used in forming the active participle, or noun of action, thus:

| | | | | |
|---|---|---|---|---|
| دانا | *Dáná* | or | داننده | *Dánindeh*, wise. |
| بینا | *Beená* | | بیننده | *Beenindeh*, beholder. |
| کوشا | *Koshá* | | کوشنده | *Koshindeh*, one striving. |
| نیوشا | *Neyushá* | | نیوشنده | *Neyushindeh*, a hearer. |

And sometimes it is used merely to embellish a word; as سلطانیا sovereignty, and درویشا a monkish life; which form is frequently found in ancient, but rarely in modern uthors.

It also is used in the formation of a class of nouns, in the same manner as ي after ıfinitives:

| | |
|---|---|
| فراخا Extension. | ژرفا Depth. |
| درازا Length. | پهنا Breadth. |

Sometimes it is used to unite together two words of the same signification; as دوشادوش shoulder to shoulder, لبالب brimful, مالامال *the same*, گوناگون various. ometimes it is permuted into و as باین and بدین after this manner, بآن and بدآن fter that manner. And also it is changed into ي as ارمغان and یرمغان a rare resent.

## ب

This letter is used as a conjunction and preposition, and likewise to express an oath; id sometimes it is redundant, or merely ornamental. When it is prefixed to a word cented by *zum*, it also takes ضم *zum;* but prefixed to any other accent, it takes کسر *kesser;* گو and بگو speak thou, زن and بزن strike thou, گیر and بگیر seize thou.

And sometimes it is redundant when the word to which it is prefixed is followed by the ticle در or بر as بدریادر which is the same as دردریا in the river, and بسربر or برسر on the head.

It is permuted into و as آب into آو water, خواب into خواو sleep, and سیب into سیو an apple.

And sometimes it is changed into ف as زبان into زفان the tongue. Likewise into م as عرب into عرم a grape stone.

It is likewise an inseparable preposition, signifying with, in, because, for, on account of, by, &c.

## پ

This letter never occurs in any Arabic word. It is permuted into ف as سپید into سفید white, پیل into فیل an elephant. And sometimes it is changed into ب as پروه into بروه the name of a city.

## ت

This letter is used to express the second person singular. When it is initial, and accented with a *zum*, the word is made complete by the addition of و which is slightly sounded; as تو thou. But if it is joined to another word, the letter و is not introduced; as ترا thine. When ت is final, it is quiescent; as کت that thou, بایدت it behoveth thee, باشدت thou must be. And it is thus used to express the passive voice, as کترا گفتم that which I said to thee. Sometimes it is used for the noun governed; as اینت and آنت this or that belonging to thee. Sometimes it has the same signification as the possessive pronoun خود thus:

گفت بامن فروش باغت را

*He said to me, sell thy own garden.*

This letter is permuted into د as بت into بد an idol, and توت into تود a mulberry. When final, it is sometimes redundant; as کوس and کوست a drum, فراموش and فراموشت forgetfulness.

But its proper name, which is تا is used for annunciation, and also for caution; as—

زصاحب غرض تاسخن نشنوي
اكركار بندي پشيمان شوي

*Listen not to the words of an interested person; for, if you act in conformity thereto, you will repent it.*

And it is very commonly used like the Arabic particle الي to signify termination; as to, until, even to, as far as. It also expresses the object of something; as—

فلانرا زدم تا فلان كارنكند

*I struck such an one, in order that he might not do such a business.*

ث

This letter never occurs in any word that is not originally either Arabic or Turkish.

ج

This letter is sometimes permuted into the Persian ژ as كج into كژ crooked, جوجه into چوژه a chicken. It is also sometimes changed into ش as كاج into كاش would to heaven!

چ

This letter is peculiar to the Persian. It is permuted into ش as كاچي into كاشي a kind of painted tiles.

ح

This letter is not used in Persian words, being permuted into ه as هال which originally was حال quiet, firmness, &c.

خ

This letter is permuted into غ as ناخ into ناغ the name of a tree; and sometimes

into ه as خاک and خاگ an egg, خجیر into هجیر good, and approved. Its name, or خا is the imperative of خائیدن to chew, and in composition خائنده a chewer.

ر

This letter is used as a final for forming the aorist; as زند he may strike, گذارد he may quit. It is permuted into ت as خاد or خات a kite, شواد and شوات may it be. Also into ذ as اود and آذر fire.

ذ

This is distinguished from the foregoing letter by the following rule:

When preceded by any immoveable letter, excepting واي you read د but when it follows either of these letters, however pointed, or any other letter accented, in these cases it is pronounced ذ but, in general, it is more correct to read as they occur. The ancient Persians esteemed the ذ most eloquent.

*Note.* The letters واي which are in fact the broad vowels, or *matres lectionis,* the Arabian grammarians call حرف علت and all the rest, or the consonants, are named حرف صحیح

ر

Is permuted into ل as چنار into چنال name of the tree, ریچار and ریچال new cheese, روخ and لوخ a species of grass.

Its name را is used in construction, to mark the oblique case; as—

کسانرا نشد ناوک اندر حریر

*No one's arrow penetrated the silken garment.*

Sometimes it is redundant; as براي خدارا for God's sake. It also is used to signify, for the sake of; as خدارا for God's sake.

## ز

Is sometimes permuted into the Arabic ج as روز into روج day. And into Persian چ as پزشک and پچشک a physician. Likewise into غ as گریز and گریغ flight; and also into س as ایاز and ایاس a proper name. Its proper name زا is the imperative of زایندن to bring forth young, and serves in forming the present participle زاینده bringing forth.

## ژ

This letter is peculiar to Persian, and is sometimes permuted into the Arabic ج as کاژ and کاج squint-eyed, لاژورد and لاجورد Lapis lazuli.

## س

This letter is permuted into ش as کستي and کشتي a boat, which formerly was written with a س Also فرشته an angel, which is a corruption of فرسته or فرستاده sent, or a messenger. It is likewise changed into ه as خروس and خروه a cock; and sometimes into چ as خروس and خروچ *the same.*

## ش

This letter is used to express the third person singular of the participle past; as زدش struck him. Sometimes it is the sign of the noun governed; as چشمش his eye, رویش his face. It is permuted into ج as کاش into کاج sorrow; and also into س as شار and سار the name of a bird; and شارک or سارک a bird called in Bengal the *Mina.* It is used to express the verbal noun (حاصل مصدر); as دانش knowledge, بینش sight, &c. in which case it is placed at the end of the imperative. Its name شین is the imperative of نشستن to sit; and in composition, نشیننده a sitter.

## ص ض ط ظ ع

These five letters occur not in Persian words, but are peculiar to the Arabic language.

Formerly the words صد and شصت were written سد and شست but modern authors, in order to lessen the confusion occasioned by mistakes in the diacritical points, introduced these letters: for the words طراز ornament, طپیدن to flounce, طپانچه a flap, طلا gold, and many others, should properly be written with ت but as this letter may easily be confounded with ب پ ث ن and ي the other has been introduced in its place. For the same reason the letter ع whenever found in a Persian word, was originally ا *alif.*

## غ

This letter, having the arithmetical power 1000, is frequently used in poetry to signify the بلبل or nightingale, said to have a thousand melodious notes.

It is sometimes redundant, when final; as گیا and گیاغ grass, چرا and چراغ pasture. Modern authors sometimes change it into ق as اياغ and اياق a cup, جناغ and جناق a saddle-cloth, &c. It is also permuted into the Persian گ as غوچي and گوچي a small pit.

## ف

This letter is permuted into ب پ and و as گشتاسپ into گشتاسف a proper name, زفان and زبان the tongue, فام and وام debt.

Its proper name, or فا is equivalent with با as فاو گفت and باو گفت said to him.

## ق

This letter is not properly used in Persian; but whenever it is found, has been substituted for غ or گ as قالیچه originally غالیچه a carpet, قند properly گند sugar-candy.

## گ

This letter serves to express the diminutive, either out of contempt, as مردک a little despicable man; or else from affection, as طفلک بي پدر a little orphan. Sometimes, when final, it is redundant; as زلو and زلوک a leech, پرستو and پرستوک a swallow.

When prefixed as an expletive to an attribute, or before a noun of action, and also when redundant, it is accented with a *kesra;* and in order to express the accent, the slight ه is added to it; thus, كه when. Sometimes it stands for هركه whosoever, and كدام who? which? what? as كه گفت و كه شنيد who spoke? and who heard? Its proper name or كاف is the imperative of كافتن to dig, and in composition كافنده digger.

## گ

This letter is peculiar to Persian. The natives of Mawarulneher often confound it with the Arabic ك

| Persian. | Mawarulneher. |
| --- | --- |
| گشاد *Goshad,* | كشاد *Koshad,* he opened. |
| سنگ *Seng,* | سنك *Senk,* a stone. |
| خوگ *Khoog,* | خوك *Khook,* a hog. |

## ل

This letter and ر are permuted one for the other.

## م

This letter sometimes unites the nominative governing the verb, or the first person singular; as گفتم اورا I spoke to him, or I told him: and at other times, the accusative; as فلان كس گفتم such a one told me.

Sometimes it is struck out by syncope; as—

گفتم كه گلي بچينم از باغ
گل ديدم و مست شد بوي

*I said, I will gather a flower from this garden;*

*I saw a flower, and was intoxicated with its fragrance.*

Prefixed to the imperative, it forms the prohibitive, in which case it is accented with a *futtah;* as مَزن strike not thou, مَگو speak not thou, مَرو go not thou.

It is an invariable rule, that when two of these letters occur together, one is rejected. *Vide* page 24, نیم من

## ن

This letter is prefixed to express negation; as نکرد he did not, نگفت he spoke not. When it is not joined to another word, the slight ه is affixed in order to express the *futtah;* as نه not. When it occurs after either ا or و or ي it has a nasal sound; as زبان and زفان a tongue, زبون bad. It is also the last letter of the infinitive of every verb, and in this case is preceded by ت or د

## و

This letter and ب are interchanged for each other. It is معروف or open, when its preceding letter is accented with a long *zum* (ضمه کشیده), as بو *boo;* and sharp (or مجهول) when the preceding *zum* is short, as تو *to,* which can only be distinguished by practice and a good ear.

There are three kinds of و which are written but not sounded. First, that which is used to express the accent, and complete the word; because, no sound can be expressed by less than two letters: and this occurs after ت ج and د as تو thou, چو thus, دو two. The second is called معدوله *madooleh,* or deviating; because, quitting the letter و the one following is chiefly sounded, and this but slightly; as خوش where the accent principally falls on the last letter. The letter preceding this kind of و is generally accented with a *futtah,* although sometimes it has *zum,* as خوپل a blockhead; and sometimes *kesra,* as خویش self: this is again subdivided into two kinds; first, when the و is followed by *alif,* as خواب sleep; the second, when followed by either of these letters د ر ز س ش ن or ي as خود self, &c. The third kind عطف or conjunction copulative, between two nouns or two verbs; as محمد و محمود *Mohammed, wé Mahmood,* آمد و رفت *amed wé*

*ruft,* he came and went, when it is accented with a *futtah;* but if the preceding letter is accented with a *zum,* then the و is hardly distinguished; as آمد و رفت *Amed ó ruft.* In Persian prose it is read with a *futtah,* but in verse it is frequently dropped.

There are also two kinds of و—that which is sounded but not written, as سیاوش *Siavoush;* and that which is written as well as sounded, and this is subdivided into متحرک quiescent, and ساکن accented. The first is added at the end of a word to express the diminutive, as پسرو a little son; the accented is subdivided into that which is sometimes sounded, and sometimes not, as already explained; and the و which is slightly sounded, as ورا گفت *wera goft,* for اورا گفت *owra goft,* spoke to him; and the redundant, when preceding the letter ي as—

باید که تو کار خوب میکني و یا من میکنم

*Báyed deed ke tu kár khoob meekunnee we yeá mun meekunnum.*

It must be seen if you do business well, or I do it.

This letter is of two kinds. First, that which is both written and sounded, whether it »e preceded by a letter accented with either *zum, futtah,* or *kesra,* which is retained in orming the plural (*vide* page 25): in the diminutive, it is accented with a *futtah,* as انده rief, اندهک little grief; چه a well, چهک a little well; گره a knot, گرهک a small not. And in construction it is accented with a *kesra;* as اندهِ من my grief, چهِ من ıy well, گرهِ من my knot. When the letter preceding ه is accented with a *futtah,* an ا ıs generally been struck out by syncope; as ره a road, which originally was راه and مه e moon, which was ماه and when it is preceded by a *zum,* a و has generally been re- :ted; as انده grief, which originally was اندوه .

Secondly, There are four kinds of ه slightly sounded: 1, when used adjectively, as دندا tooth, دندانه teethed; 2, to ascertain and define time, as یک سال one year; is used to express the preter sense, گفت and گفته he spoke; 4, is used to express final *futtah,* to remove doubt in the signification of two words of the same sound, as ج a cup, جام or جامه a garment.

## ي

This letter, when preceded by another letter accented with a *kesra*, if open, is called يا معروف *yá maroof*, and if sharp, يا مجهول *yá mujhool*. The open *kesra* is called خالص pure, and the sharp one غيرخالص or mixed. The first kind, or open *yá*, is used to form the substantive noun (or حاصل مصدر), as زربخشي and زرريزي munificence; and also denotes fitness, as نواختني meriting fondness, كشتني deserving death. The sharp *yá* restricts the noun to the singular number, as مردي one man. It used to mark respect, as فلان مرد يست such an one is a great man. It is also used for three persons of the continuative form of the preter tense, as has been already exemplified in page 31. Its name, or يا is called كلمه ترديد or, the alternative sign, answering to the Arabic particle واما either, whether.

# PERSIAN NUMBERS.

| | | | | | |
|---|---|---|---|---|---|
| ١ | One | یک | ٢ | Two | دو |
| ٣ | Three | سه | ٤ | Four | چهار |
| ٥ | Five | پنج | ٦ | Six | شش |
| ٧ | Seven | هفت | ٨ | Eight | هشت |
| ٩ | Nine | نه | ١٠ | Ten | ده |
| ١١ | Eleven | یازده | ١٢ | Twelve | دوازده |
| ١٣ | Thirteen | سیزده | ١٤ | Fourteen | چهارده |
| ١٥ | Fifteen | پانزده | ١٦ | Sixteen | شانزده |
| ١٧ | Seventeen | هفده | ١٨ | Eighteen | هیزده |
| ١٩ | Nineteen | نوزده | ٢٠ | Twenty | بیست |
| ٢١ | Twenty-one | بیست و یک | ٣٠ | Thirty | سی |
| ٤٠ | Forty | چهل | ٥٠ | Fifty | پنجاه |
| ٦٠ | Sixty | شصت | ٧٠ | Seventy | هفتاد |
| ٨٠ | Eighty | هشتاد | ٩٠ | Ninety | نود |
| ١٠٠ | A hundred | صد | ٢٠٠ | Two hundred | دوصد |
| ٣٠٠ | Three hundred | سصد | ٤٠٠ | Four hundred | چهارصد |
| ٥٠٠ | Five hundred | پانصد | ١٠٠٠ | A thousand | هزار |
| ١٠٠٠٠ | Ten thousand. | ده هزار | ١٠٠٠٠٠ | A hundred thousand. | صد هزار لک |

*Cardinals.*

| | |
|---|---|
| First | نخستین |
| Second | دوم |
| Third | سیم |
| Fourth | چهارم |
| Fifth, &c. | پنجم |

# ARABIAN NUMBERS.

*Cardinals.*

| | | | | | |
|---|---|---|---|---|---|
| 1 | | واحد | 20 | عشرين | عشرون |
| 2 | ثنتين | اثنين | 30 | ثلثين | ثلثون |
| 3 | ثلثة | ثلث | 40 | اربعين | اربعون |
| 4 | اربعة | اربع | 50 | خمستن | خمسون |
| 5 | خمسة | خمس | 60 | ستين | ستون |
| 6 | سته | ست | 70 | سبعين | سبعون |
| 7 | سبعة | سبع | 80 | ثمانين | ثمانون |
| 8 | ثمانية | ثمان | 90 | تسعين | تسعون |
| 9 | تسعة | تسع | 100 | | مايه |
| 10 | | عشرعشرت | 200 | | مايتين |
| 11 | | احدعشر | 300 | | ثلثمايه |
| 12 | اثنتاعشر | اثني عشر | 400 | | اربعمايه |
| 13 | ثلثة عشر | ثلث عشر | 500 | | خمسمايه |
| 14 | اربعة عشر | اربع عشر | 600 | | ستمايه |
| 15 | خمسة عشر | خمس عشر | 700 | | سبعمايه |
| 16 | ستيه عشر | ست عشر | 800 | | ثمانمايه |
| 17 | سبعية عشر | سبع عشر | 900 | | تسعمايه |
| 18 | ثمانية عشر | ثمان عشر | 1000 | | الف |
| 19 | تسعية عشر | تسع عشر | 10000 | عشرت آلالف | عشرالالف |

*Ordinals.*

First اولا Second ثانيا &c.

# ARABIAN, PERSIAN, AND SYRO-MACEDONIAN MONTHS.

*The Arabian Months.*

| | | | |
|---|---|---|---|
| Moherrem | محرم | Rejeb | رجب |
| Sefer | صفر | Shaban | شعبان |
| Reby, 1 | ربيع الاول | Ramzan | رمضان |
| Reby, 2 | ربيع الثاني | Shawal | شوال |
| Jemady, 1 | جمادي الاول | Zilkadeh | ذي القعده |
| Jemady, 2 | جمادي الثاني | Zilhejeh | ذا لحجه |

*The Persian Months.*

| | | | |
|---|---|---|---|
| Firverdeen (March) | فروردين | Mehr (September) | مهر |
| Ardidehesht (April) | اردي بهشت | Aban (October) | ابان |
| Khordad (May) | خورداد | Azer (November) | آذر |
| Teer (June) | تير | Dey (December) | دي |
| Amerdad (July) | امرداد | Behmen (January) | بهمن |
| Shehryewur (August) | شهريور | Isfendarmooz (Feb.) | اسفندارمذ |

*The Syro-Macedonian Months.*

| | | | |
|---|---|---|---|
| Teshreen, 1 (Oct.) | تشرين الاول | Nisan (April) | نيسان |
| Teshreen, 2 (Nov.) | تشرين الثاني | Ayer (May) | ايار |
| Kanoon, 1 (Dec.) | كانون الاول | Hezeran (June) | حزيران |
| Kanoon, 2 (Jan.) | كانون الثاني | Temuz (July) | تموز |
| Shebat (Feb.) | شباط | Aab (August) | آب |
| Ázar (March) | آزار | Eylul (Sept.) | ايلول |

## DAYS OF THE WEEK.

| | Persian. | Arabian. |
|---|---|---|
| Sunday | یکشنبه | یوم الاحد |
| Monday | دوشنبه | یوم الاثنين |
| Tuesday | سه شنبه | یوم الثلثاي |
| Wednesday | چهارشنبه | یوم الاربعاء |
| Thursday | پنجشنبه | یوم الخميس |
| Friday | آدينه | یوم الجمعه |
| Saturday | شنبه | یوم السبت |

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## ABJED ابجد OR ALPHABETICAL NOTATION.

| كلمن | حطي | هوز | ابجد |
|---|---|---|---|
| 50 40 30 20 | 10 9 8 | 7 6 5 | 4 3 2 1 |
| ضظغ | ثخذ | قرشت | سعفص |
| 1000 900 800 | 700 600 500 | 400 300 200 100 | 90 80 70 60 |

# THE

# PUNDNAMEH OF SADY,

OR

# COMPENDIUM OF ETHICS.

بسم الله الرحمن الرحیم

# پند نامهٔ شیخ سعدی علیه الرحمة

کریما ببخشای بر حال ما ‌ ‌ ‌ که هستم اسیر کمند هوا

نداریم غیر از تو فریادرس ‌ ‌ ‌ توئی عاصیان را خطابخش وبس

نکهدار ما را از راه خطا ‌ ‌ ‌ خطا درکذار و صوابم نما

زبان تا بود در دهان جایکیر ‌ ‌ ‌ ثنای محمد بود دلپذیر

حبیب خدا اشرف انبیا ‌ ‌ ‌ که عرش مجیدش بود متکا

سوار جهانکیر یکران براق ‌ ‌ ‌ که بکذشت از قصر نیلی رواق

## خطاب بنفس

چهل سال عمر عزیزت کذشت ‌ ‌ ‌ مزاج تو از حال طفلی نکشت

همه با هوا و هوس ساختی ‌ ‌ ‌ دمی با مصالح نپرداختی

مکن تکیه بر عمر ناپایدار ‌ ‌ ‌ مباش ایمن از بازی روزکار

IN THE NAME OF THE MOST MERCIFUL GOD!

# THE PUNDNAMEH OF SHEIKH SADY,

*Upon whom be Mercy!*

OH Beneficent (God)! bestow pardon on our condition,
Who are captives in the toil of vanity:
We have none excepting Thee (for our) defender.
Thou art the all-sufficient forgiver of transgressors:
Preserve us from the road of sin;
Pardon our misdeeds, and instruct us in righteousness.
As long as the tongue preserves its place in the mouth,
The praise of Mohammed will be grateful to the soul:
Friend of God! most illustrious Prophet!
Whose dignity reclineth on the empyrean throne.
When he bestrode the fleet Borâk, who encompasseth the universe,
He passed beyond the courts of the cerulean palace.

## *Address to the Soul.*

Forty years of your precious life have elapsed,
And (alas!) your disposition has not altered from the state of childhood:
You have done all things through thoughtlessness and vanity;
Not an instant have you acted in conformity to righteousness.
Place not reliance upon perishable life;
Think not yourself secure from the sport of fortune.

### *In Praise of Beneficence.*

Oh my heart! whosoever spreadeth the table of generosity,
Becometh famous in the world of beneficence:
Generosity will gain you renown in the universe;
Generosity will obtain you safety.
Than generosity there is no action more excellent in the world;
Neither is any thing more popular:
Generosity is the capital stock of delight;
Generosity is the harvest of life.
Invigorate the hearts of men by generosity;
Fill the world with the fame of your beneficence.
At all times be stedfast in active goodness,
Since the Creator of the soul is beneficent.

### *In Praise of Liberality.*

The fortunate maketh choice of liberality,
Because a man is rendered happy thereby.
Be conqueror of the world through kindness and liberality;
Be a prince in the region of favour and bounteousness.
Liberality is the office of the righteous;
Liberality is the duty of the elect.
Be no more without liberality than you can help,
That you may bear away the ball of excellence through munificence.
Liberality is the elixir for (transmuting) the copper of defect;
Liberality is the remedy for all evils.

### *In Censure of Parsimony.*

Was the sphere to revolve conformably to the desire of the miser;
Was fortune to become his slave;
If in his hands were the treasures of Karoon,
And the whole inhabited world were subject unto him;

## در مدح کرم

دلا هر که بنهاد خوان کرم / بشد نامدار جهان کرم
کرم نامدار جهانت کند / کرم کامکار امانت کند
ورای کرم در جهان کار نیست / وزین گرمتر هیچ بازار نیست
کرم مایهٔ شادمانی بود / کرم حاصل زندگانی بود
دل عالمی از کرم تازه دار / جهان را ز بخشش پرآوازه دار
همه وقت شو در کرم مستقیم / که هست آفریننده جان کریم

## در صفت سخاوت

سخاوت کند نیکبخت اختیار / که مرد از سخاوت شود بختیار
بلطف و سخاوت جهانگیر باش / در اقلیم لطف و سخا میر باش
سخاوت بود کار صاحبدلان / سخاوت بود پیشهٔ مقبلان
مشو ناتوان از سخاوت بری / که گوئی بهی از سخاوت بری
سخاوت مس عیب را کیمیاست / سخاوت همه دردها را دواست

## در مذمت بخیل

اگر چرخ گردد بکام بخیل / ور اقبال باشد غلام بخیل
وگر در کفش گنج قارون بود / وگر تابعش ربع مسکون بود

نیرزد بخیل آنکه نامش بری  وگر روز کارش کند چاکری
مکن التفاتی بمال بخیل  مبر نام مال و منال بخیل
بخیل ار بود زاهد بحر و بر  بهشتی نباشد بحکم خبر
بخیل ارچه باشد توانگر بمال  بخواری چو مفلس خورد گوشمال
سخیان ز اموال بر میخورند  بخیلان غم سیم و زر میخورند

## در صفت تواضع

دلا گر تواضع کنی اختیار  شود خلق دنیا ترا دوستدار
تواضع زیادت کند جاه را  که از مهر پر تو بود ماه را
تواضع کند هر که هست آدمی  نزیبد ز مردم بجز مردمی
تواضع بود حرمت افزای تو  کند در بهشت برین جای تو
تواضع بود مایهٔ دوستی  که عالی بود پایهٔ دوستی
تواضع کلید در جنتست  سرافرازی جاه را زینتست
کسی را که عادت تواضع بود  ز جاه و جلالش تمتع بود
تواضع کند مرد را سرفراز  تواضع بود سروران را طراز
کسی را که گردن کشی در سرست  تواضع از و یافتن خوشترست
تواضع کند هوشمند گزین  نهد شاخ پرمیوه سر بر زمین

They would not give him such value that you should mention his name;
Neither if fortune entered into his service.
Pay no respect to the riches of the miser;
Speak not of his wealth and possessions.
The miser, although he be a monk on sea and on land,
Shall not enjoy Paradise:—so saith the tradition.
Notwithstanding the miser be rich in possessions,
Through his meanness he suffereth equal distress with the needy:
The liberal enjoy the fruit of their riches,
The parsimonious taste only the sorrow of silver and gold.

### *In Praise of Humility.*

Oh my heart! if you make choice of humility,
Mankind will be your friends:
Humility augmenteth dignity,
Like as the sun illumines the moon.
Whosoever is humane, practises humility;
Nothing adorns human beings like humanity.
Humility will be the means of heightening your character,
It will establish your seat in the sublime Paradise.
Humility is the capital stock of friendship;
How exalted, then, is the dignity of friendship!
Humility is the key of the gate of Paradise,
It is the ornament of eminence and dignity:
Whosoever accustometh himself to humility,
Will derive benefit from his rank and station.
Humility exalteth a man;
Humility is the embroidery of chiefs.
Whosoever is exalted to the command of others,
To experience humility from him is very delightful.
The truly wise man practises humility;
The bough full of fruit, placeth its head upon the earth.

Afflict not mankind by withholding humility,
Since your neck is thereby exalted like an uplifted sword.
Humility is respectable in those of high estate ;
The beggar who is humble, acts only in his profession.

*Censure of Arrogance.*

Practise not arrogance, take care, oh my son !
For, one day by its hand you may fall down headlong.
Arrogance is disgustful to a wise man ;
It is wonderful how a wise man can be guilty of it.
Arrogance is habitual to the ignorant ;
Arrogance cometh not from a righteous man.
Arrogance ruined Azazil * ;
It confined him in the prison of malediction.
Whosoever is addicted to arrogance,
Hath his head filled with proud imaginations.
Since you know what arrogance is, why are you guilty of it ?
If you practise it, you commit sin.
Arrogance is the capital stock of misfortune.
Arrogance is the root of an evil disposition.

* Or Satan.

*Praise of Knowledge.*

The children of Adam attain perfection by knowledge,
Not through pomp or splendour, riches or possessions.
To gain knowledge you should consume yourself like a candle,
Since without it you cannot know God.
Whomsoever destiny hath rendered happy,
Maketh it his study to acquire knowledge.
The wise will seek after knowledge,
Since wisdom is ever in request.
The desire of knowledge is your duty ;
And, if necessary, you should travel in pursuit of it.

تواضع مدار از خلایق دریغ / که گردن ازان برکشیدی چو تیغ
تواضع ز گردن فرازان نکوست / گدا گر تواضع کند خوی اوست

## در مذمت تکبر

تکبر مکن زینهار ای پسر / که روزی ز دستش در آئی بسر
تکبر ز دانا بود ناپسند / غریب آید این معنی از هوشمند
تکبر بود عادت جاهلان / تکبر نیاید ز صاحبدلان
تکبر عزازیل را خوار کرد / بزندان لعنت گرفتار کرد
کسی را که عادت تکبر بود / سرش پر غرور از تصور بود
چه دانی تکبر چرا میکنی / اگر میکنی تو خطا میکنی
تکبر بود مایهٔ مدبری / تکبر بود اصل بدگوهری

## در فضیلت علم

بنی آدم از علم یابد کمال / نه از حشمت و جاه و مال و منال
چو شمع از پی علم باید گداخت / که بی علم نتوان خدا را شناخت
کسی را که شد در ازل بختیار / طلب کردن علم کرد اختیار
خردمند باشد طلبکار علم / که گرمست پیوسته بازار علم
طلب کردن علم شد بر تو فرض / دگر واجب آمد پیش قطع ارض

ترا علم در دین و دنیا تمام — که کار تو از علم گیرد نظام
میاموز جز علم گر عاقلی — که بی علم بودن بود غافلی
برو دامن علم گیر استوار — که علمت رساند بدار القرار

## در امتناع از صحبت جاهلان

دلا گر خردمندی و هوشیار — مکن صحبت جاهلان اختیار
ز جاهل گریزنده چون تیر باش — نیامیخته چون شکر و شیر باش
ترا اژدها گر بود یار غار — از آن به که جاهل بود غمگسار
اگر خصم جان تو عاقل بود — به از دوستداری که جاهل بود
چو جاهل کسی در جهان خوار نیست — که نادان ترا ز جاهلی کار نیست
ز جاهل حذر کردن اولی بود — که این ننگ دنیا و عقبی بود
ز جاهل نیاید جز افعال بد — ازو نشنود کس جز اقوال بد
سرانجام جاهل جهنم بود — که جاهل نکو عاقبت کم بود
سر جاهلان بر سر دار به — که جاهل بخواری گرفتار به

## در صفت عدل

چو ایزد ترا اینهمه کام داد — چرا بر نیاری سرانجام داد
چو عدل است پیرایه خسروی — چرا عدل را دل نداری قوی

Knowledge will complete you for this world and for the next,
For thereby your actions are set in order.
If thou art wise, thou wilt study nothing else,
For to be without knowledge, is to be inconsiderate:
Go, and hold fast the skirt of its robe,
That it may convey you to the permanent dwelling.

### *Against associating with the Ignorant.*

Oh my heart! if thou art wise and prudent,
Choose not the society of the ignorant,
Fly from them like an arrow;
Be not mixed with them like sugar and milk.
If you have a dragon for your companion in the cave,
It is better than to have an ignorant associate:
If your mortal enemy be wise,
He is preferable to an ignorant friend.
None are more despicable in the world than the ignorant,
Because no action is more unseemly than ignorance.
It is prudent to shun the company of the ignorant,
For from their society will result temporal and eternal shame.
From the ignorant proceed only evil actions;
No one will hear from them aught but bad words.
The end of the ignorant will be Hell;
Their future state is never prosperous.
The heads of the ignorant best suit the top of the gallows,
For it is fitting they should be seized by disgrace.

### *Praise of Justice.*

Since God hath granted you all your desires,
Why produce you not the effects of justice?
Since justice is the ornament of royalty,
Why establish you not your heart thereby?

Your kingdom will obtain permanency,
If you take justice for your coadjutor:
Because Noushirvan made choice of justice,
His good name is held in remembrance until now.
Preserve the world in prosperity through justice;
Make glad the hearts of the just.
The peace of a kingdom is preserved by the impressions of justice,
For its desires are obtained by the exercise thereof.
The world has no architect superior to justice,
Since no action is more elevated.
What better end can you require for yourself,
Than that you may be styled the JUST KING?
If you seek a monument of your good fortune,
Shut the door of oppression on mankind:
Withhold not favour from the peasant;
Gratify the hearts of the suppliants for justice.

### *Censure of Oppression.*

The world suffers destruction from injustice,
As a delightful garden by the wind of autumn.
Suffer not oppression in any case,
That the sun of your empire may not decline.
Whosoever inflameth the world with the fire of tyranny,
Draweth out lamentations from mankind.
Oppress not the poor and weak,
For the tyrant goes to Hell beyond a doubt.
If the oppressed sendeth out from his heart one sigh,
The heat thereof will set in flames both sea and land.
Oppress not the weak, who are incapable of making resistance;
Think of the end, and of the punishment in the grave.
Wish not to distress the oppressed;
Slight not the smoke (*the sighs*) of the hearts of God's creatures
Exercise not severity and moroseness,
For the vengeance of God will overtake thee unawares.

ترا مملکت پایداری کند
اگر معدلت دستیاری کند

چو نوشیروان عدل کرد اختیار
کنون نام نیکیست ازو یادکار

جهان را بانصاف اباد دار
دل اهل انصاف راشاد دار

زتاثیر عدلست ارام ملک
که ازعدل حاصل شود کام ملک

جهان را به از عدل معمار نیست
که بالاتر از معدلت کار نیست

ترا زین به آخر چه حاصل بود
که نامت شهنشاه عادل بود

اگر خواهی از نیکبختی نشان
در ظلم بندی بر اهل جهان

رعایت دریغ از رعیت مدار
مراد دل دادخواهان برار

## در مذمت ظلم

خرابی زبیداد بیند جهان
چو بستان خرم زباد خزان

مده رخصت ظلم در هیچ حال
که خورشید ملکت نیابد زوال

کسی کاتش ظلم زد در جهان
براورد ازاهل عالم فغان

ستم بر ضعیفان مسکین مکن
که ظالم بدوزخ رود بی سخن

ستمکش گراهی برارد زدل
زند سوز او شعله درآب وگل

مکن بر ضعیفان بیچاره زور
ببندیش آخر ز تنگی گور

بازار مظلوم مایل مباش
ز دود دل خلق غافل مباش

مکن مردم آزاری ای تندرای
که تاکه رسد بر تو قهر خدای

## در صفت قناعت

ولا گر قناعت بدست آوری — در اقلیم راحت کنی سروری
اگر تنگدستی ز سختی منال — که پیش خردمند هیچ است مال
ندارد خردمند از فقر عار — که باشد نبی را ز فقر افتخار
غنی گر نباشی مکن اضطراب — که سلطان نخواهد خراج از خراب
غنی را زر و سیم آرایش است — ولیکن فقیر اندر آسایش است
قناعت بهر حال اولی تر است — قناعت کند هر که نیک اختر است
ز نور قناعت برافروز جان — که روشن ز خورشید باشد جهان

## در مذمت حرص

ایا مبتلا گشته در دام حرص — شده ست لا یعقل از جام حرص
مکن عمر ضایع بتحصیل مال — که همنرخ گوهر نباشد سفال
هر آنکس که در بند حرص اوفتاد — دهد خرمن زندگانی بباد
گرفتم که اموال قارون تراست — همه نعمت ربع مسکون تراست
چرا میکنی محنت از بهر مال — که خواهد شدن ناگهان پایمال
چرا میگدازی ز سودای زر — چرا میکشی بار محنت چو خر
چنان گشته صید بجبر شکار — که یادت نیاید ز روز شمار

## *Praise of Contentment.*

Oh my heart! if thou acquirest contentment,
Thou wilt make thyself a monarch in the kingdom of tranquillity.
If thou art indigent, account it not a hardship,
Since, in the opinion of the wise, wealth is of no consideration.
The wise man reckoneth not poverty any dishonour,
Since poverty was the Prophet's glory.
If thou art not rich, be not disturbed,
Since the king will not exact tribute from the desolate.
Gold and silver are the ornament of a rich man,
But in poverty there is rest.
Contentment, in all estates, is most commendable;
Whosoever is fortunate, practises it.
Illuminate the soul by the light of contentment,
As the world is irradiated by the sun.

## *Censure of Avarice.*

Have a care, ye who are entangled in the snare of covetousness,
From being intoxicated, and deprived of reason, by the cup of avarice.
Waste not life in the acquisition of wealth,
Since earthern ware is not of equal value with jewels.
Whosoever falleth into the prison of avarice,
Giveth the harvest of life to the winds.
I admit that you possess the riches of Karoon,
And that all the conveniences of the habitable world are yours;
But why labour after riches,
Since they will suddenly perish?
Why destroy thyself by thy madness after gold?
Wherefore dost thou carry the burthen of labour like the ass?
You are become like a wolf in quest of prey,
So that thy memory neglecteth the day of account.

Thou art so inflamed with the love of gold,
That thou art mad and distracted.
Let not the heart of that base-minded wretch rejoice,
Who, for this world, giveth futurity to the wind.

### *Praise of Obedience towards God.*

He to whom good fortune is subservient,
Hath his heart constantly inclined to obedience.
It is not prudent to turn away the head from servitude,
For wealth may be obtained through dutifulness.
Happiness is attained by submission;
The heart will be illuminated by the light thereof.
If you gird up your loins to obedience,
The door of eternal wealth will be opened.
The wise man neglecteth not his duty towards God,
Since no occupation is superior thereto.
Be an adorer of the Creator;
Take your seat in the portico of obedience;
Raise thy head from the bosom of abstinence,
For Paradise will be the habitation of the continent.

### *Praise of Divine Worship.*

Renew your ablutions for devotion,
That to-morrow you may be released from the fire.
Be stedfast in prayer, through faith,
That you may obtain unperishable riches.
Through piety, supply the light of the fleeting lamp,
That, like the fortunate, you may be blessed.

### *Praise of Thanksgiving towards God.*

Thanksgiving will increase your pomp and splendour;
your wealth and possessions.

چنان عاشق روی زر گشته | که شوریده احوال و سرگشته
مبادا دل آن فرومایه شاد | که از بهر دنیا دهد دین بباد

## در صفت طاعت

کسی را که اقبال باشد غلام | بود میل خاطر بطاعت مدام
نشاید سر از بندگی تافتن | که دولت بطاعت توان یافتن
سعادت ز طاعت میسّر شود | دل از نور طاعت منوّر شود
اگر بندی از بهر طاعت میان | کشاید در دولت جاودان
ز طاعت نه پیچد خردمند سر | که بالای طاعت نباشد هنر
پرستندهٔ آفریننده باش | در ایوان طاعت نشیننده باش
سر از جیب پرهیزکاری برآر | که جنت بود جای پرهیزکار

## در صفت عبادت

برای عبادت وضو تازه دار | که فردا از آتش شوی رستگار
نماز از سر صدق بر پای دار | که حاصل کنی دولت پایدار
ز تقوی چراغ روان برفروز | که چون نیکبختان شوی نیکروز

## در فضیلت شکر

زیادت کند شکر جاه و جلال | زیادت کند شکر مال و منال

اگر شکر حق تا بروز شمار / گذاری نباشد یکی از هزار
دلی گفتن شکر او لی تراست / که اسلام را شکر او زیور است
ز شکر جهان آفرین سر متاب / که در باغ دین شکر او هست آب

## در فضیلت صبر

ترا گر صبوری بود دست یار / بدست آوری دولت پایدار
صبوری بود کار صاحبدلان / صبوری بود پیشهٔ مقبلان
صبوری بهر حال اولی بود / که در ضمن آن چند معنی بود
صبوری کلید در آرزو است / گشایندهٔ کشور آرزو است

## در صفت راستی

دلا گر کنی راستی اختیار / شود خلق دنیا ترا دوستدار
نه پیچد سر از راستی هوشمند / که از راستی نام گردد بلند
ترا گر بود راستی در نهاد / هزار آفرین بر نهاد تو باد
دم از راستی گر زنی صبح وار / ز تاریکی جهل گیری کنار
مزن دم بجز راستی زینهار / که دارد فضیلت ببین بر بسیار
به از راستی در جهان کار نیست / که در گلبن راستی خار نیست
کسی را که ناراستی گشت کار / کجا روز محشر بود رستگار
ز ناراستی نیست کاری بتر / کزو نام نیکو شود بی ثمر

If you render thanks unto God until the day of account,
You will not enumerate a thousandth part;
Nevertheless it is most excellent to return thanks,
Since the praise of him is the ornament of true religion.
Neglect not thanksgiving to the Creator of the World,
For the recital of his praise is the stream of the garden of religion.

### *Praise of Patience.*

If you are aided by patience,
You will acquire unperishable riches.
Patience is the duty of the righteous;
Patience is excellent in all cases,.
For it may be comprehended in various senses:
Patience is the key of the door of desire;
It is the victor in the kingdom of desire.

### *Praise of Truth.*

Oh my heart! if you make choice of truth,
Mankind will be your friends.
A wise man swerveth not from truth,
For thereby a man becometh famous.
If you have truth in your disposition,
May a thousand encomiums attend on such a temper!
If you breathe truth, like the true day-spring,
You will separate yourself from the darkness of ignorance.
Never utter any thing but truth,
Seeing that the right hath more excellency than the left.
There is nothing in the world preferable to truth,
For in the rose-bush of veracity there is no thorn.
He who acteth with falsehood,
How shall he be acquitted in the day of judgment?
Nothing is more detrimental than falsehood,
Since thereby a good name falls into disgrace.

### *Censure of Falsehood.*

Whosoever exerciseth a lying tongue,
The lamp of his heart shall not have light.
Falsehood dishonoureth a man ;
Falsehood maketh a man ashamed.
Oh brother ! never utter a lie,
For a liar is despicable, and without credit :
The wise man shunneth the liar,
Since nobody maketh any account of him.

### *Reflections on Fate and Destiny.*

Behold this dome, fretted with gold,
Whose roof is strong without pillars !
Behold the pavilion of the revolving sphere !
Behold the bright candles which are placed therein !
One is a watchman, another a king ;
One imploring justice, and another coveting a crown ;
One gratified, and another wishing ;
One merry, and another sad ;
One a king, and another a subject ;
One wearing a crown, and another paying tribute ;
One elevated, and another humbled ;
One disappointed, and another blessed ;
One poor, and another rich ;
One in penury, and another in affluence ;
One existing, and another perishing ;
One healthy, and another weak ;
One in old age, and another in youth ;
One in righteousness, and another in sin ;
One in imploration, and another in war ;
One humane, and another morose ;
One submissive, and another seeking strife ;

## در مذمت کذب

کسی راکه گردد زبانِ دروغ ‌ ‌ ‌ چراغِ دلش را نباشد فروغ
دروغ ادمی را کند بیوقار ‌ ‌ ‌ دروغ ادمی را کند شرمسار
دروغ ای برادر مگو زینهار ‌ ‌ ‌ که کاذب بود خوار و بی اعتبار
زکذّاب گیرد خردمند عار ‌ ‌ ‌ که او را نیارد کسی در شمار

## امر در مشاهده قضا و قدر

نگه کن برین گنبدِ زرنگار ‌ ‌ ‌ که سقفش بود بی ستون استوار
سراپردهٔ چرخ گردنده بین ‌ ‌ ‌ در و شمعهای فروزنده بین
یکی پاسبان و یکی پادشاه ‌ ‌ ‌ یکی دادخواه و یکی تاج خواه
یکی کامران و یکی مستمند ‌ ‌ ‌ یکی شادمان و یکی دردمند
یکی تاجدار و یکی باجدار ‌ ‌ ‌ یکی سرفراز و یکی خاکسار
یکی نامراد و یکی کامکار ‌ ‌ ‌ یکی بینوا و یکی مالدار
یکی را عنا و یکی را غنا ‌ ‌ ‌ یکی را بقا و یکی را فنا
یکی تندرست و یکی ناتوان ‌ ‌ ‌ یکی سالخورد و یکی نوجوان
یکی در صواب و یکی در خطا ‌ ‌ ‌ یکی در دعا و یکی در دغا
یکی نیک خلق و یکی تندخوی ‌ ‌ ‌ یکی بردبار و یکی جنگجوی

یکی در تنعم یکی در عذاب    یکی در مشقت یکی کامیاب
یکی در جهانِ جلالت امیر    یکی در کمندِ حوادث اسیر
یکی در گلستان راحت مقیم    یکی در غمِ رنج و محنت ندیم
یکی را بردن رفت زاندازه مال    یکی در غم نان و خرج عیال
یکی را شب و روز مصحف بدست    یکی خفته در کنج میخانه مست
یکی نیک کردار و نیک اعتقاد    یکی غرق در بحر فسق و فساد
یکی غازی و چابک و پهلوان    یکی عاجز و سست و ترسیده جان
ازین پس مکن تکیه بر روزگار    که ناگه زجانت برآرد دمار

## در امتناع از اعتماد بر غیر آلهی

مکن تکیه بر ملک و جاه و حشم    که پیش از تو بودست و بعد از تو هم
مکن تکیه بر تخت فرمان دهی    که ناگه چو فرمان رسد جان دهی
مکن شادمانی بگنج و خدم    که ناگه شود سر بسر کالعدم

## در امتناع از بدی و بدکرداری

مکن بد که بد بینی ای یار نیک    نمی روید از تخم بد بار نیک
مکن شادمانی بجاه و جلال    که بی خوف نقصان نباشد کمال

## در بیان عدم ثبات حالات دنیا

بسا پادشاهان شوکت نشان    بسا پهلوانان کشورستان

One in adversity, and another in prosperity;
One a prince in the world of grandeur,
Another imprisoned in the toil of misfortune;
One dwelling in the garden of tranquillity,
Another intimate with sorrow, difficulty, and labour;
One possessing wealth beyond account,
Another sorrowing for bread and necessaries for his family;
One day and night with the Koran in his hand,
Another sleeping in the corner of a tavern intoxicated;
One of good works and good faith,
Another immersed in the ocean of obscenity and impiety:
One a warrior, alert, and athletic;
Another tardy, languid, and afraid of losing his life:
Therefore, place not reliance upon fortune,
For suddenly thy life shall be brought to an end.

### *Warning not to have any Reliance but upon God.*

Place not reliance upon kingdoms, pomp, and troops,
Since they were before thee, and will remain after thee.
Place not reliance upon the throne of empire,
Since, unawares, when the mandate arriveth, thou must resign thy life.
Rejoice not in wealth and retinue,
For, suddenly, from beginning to end, they shall vanish.

### *Warning against evil Intentions and Actions.*

Commit not evil, lest you experience the same; oh my good friend!
Good fruit groweth not from bad seed.
Delight not in pomp and splendour,
Since there is nothing perfect of which we may not fear a decrease.

### *Reflections on the Instability of Worldly Goods.*

Many kings, of memorable reigns;
Many heroes, conquerors of nations;

Many mighty warriors, subduers of armies;
Many lion-like men, smiters with the sword;
Many with faces fair as the moon, and forms like the box-tree;
Many delicate ones, with countenances like the sun;
Many famous, and many successful;
Many in shape like the cyprus, and many with rosy cheeks,
Who have torn the garments of life,
And have covered their heads in the bosom of the earth:
In such wise hath the harvest of their names vanished,
That no one could discover even a vestige of them.
Fix not the heart upon this mansion of pleasant breezes,
For its sky rains down calamity.

بسا تند گردان لشکر شکن  بسا شیر مردان شمشیر زن

بسا ماه رویان شمشاد قد  بسا نازنینان خورشید خد

بسا نامدار و بسا کامکار  بسا سرو قد و بسا گلعذار

که کردند پیراهن عمر چاک  کشیدند سر در گریبان خاک

چنان خرمن نام شان شد بباد  که هرگز کسی زان نشانی نداد

منه دل برین کاخ خرم هوا  که می بارد از آسمانش بلا

ثباتی ندارد جهان ای پسر  بغفلت مبر عمر در دی بسر

بتاریخ هفتم شهر رمضان المبارک سنه ۱۲۰۸ یکهزار و دو صد و هشت
هجری النبوی صلی الله علیه واله وصحبه وسلم مطابق هشتم
ماه اپریل سنه ۱۷۹۴ یکهزار و هفتصد و نود و چهار انگریزی
الراجی الی رحمة الله محمد غوث عفی الله عنه قلمی نمود

## سرنامه فرامین و نشانجات و پروانجات وغیره

رکن السلطنة العظمی عضد الخلافة الکبری مقرب الحضرة السلطانی مؤتمن الدولة الخاقانی یار وفادار مدار المهام بعنایات شاهنشاهی مفتخر و مباهی بوده بداند

اعتضاد خلافت فرمانروایی زور بازوی شهامت و کشورکشایی رکن السلطنة العلیه معتمد الخلافة البهیه مقرب الحضرة امیر الامرا فلان

مورد مراحم شاهنشاهی و مطرح انظار ظل اللهی باشد

حشمت و اقتدار مرتبت ابهت و بسالت منزلت مرخاص فدوی ذی الاختصاص فلان بعنایات شاهانه مفتخر و مستبشر بوده بداند

رفعت پناه شوکت و حشمت دستگاه زبده نوینان عقیدت آیین قدوه فدویان اخلاص گزین فلان معلوم نماید

رفعت و اقتدار پناه شوکت و بسالت دستگاه فلان بمزید تصلاحات خاقانی معزز و مباهی بوده بداند

لایق العنایت والاحسان فلان مورد مراحم والا باشد

واجب الرعایت والانعام فلان مرجع اعطاف خاقانی باشد

سلالة السادات العظام آل الکبرا الفخام سید فلان

خان التجارت نشان سمو القدر رفیع المکان فلان

کفایت پناه دولتخواه بلا اشتباه فلان

شریعت پناه فضایل و کمالات دستگاه قاضی فلان

عزت و اقتدار صداقت شعار فلان

شجاعت شعار تهور آثار فلان

چودهریان و قانونگویان و مقدمان و مزارعان پرگنه فلان سرکار فلان مضاف صوبه فلان معلوم نمایند

# سرنامهٔ فرامین و رقعجات و پروانجات و غیره

## SUPERSCRIPTIONS OF FIRMANS, LETTERS, PERWANAHS, &c.

رکن السلطنة العظمی اعتضاد الخلافة الکبری مقرب الحضرت السلطانیه موتمن الدولة الخاقانیه یار وفادار مدار المهام بعنایات شاهنشاهی مفتخر و مباهی بوده بداند

To the pillar of the sublime government, the strength of the arm of the grand Khalifat, the near attendant in the royal court, the confidential servant of the imperial state, the faithful friend, the center of momentous concernments, exalted and distinguished by royal favour—be it known.

اعتضاد خلافت و فرمانروائی زوربازوی شهامت و کشورکشائی رکن السلطنة العلیه معتمد الخلافة البهیه مقدمة الجیش امیر الامرا فلان مورد مراحم شاهنشاهی و مطرح انظار ظل اللهی باشند

The mighty hand of auspicious government, the strength of the arm of valour and conquest, the pillar of the sublime kingdom, the trusty servant of the resplendent state, the advanced guard, Ameer ul Omrah, such an one, the object of the views of the shadow of God.

حشمت و امارت مرتبت ابهت و بسالت منزلت مرید خاص فدای ذی الاختصاص فلان بعنایات بیغایات مفتخر و مستبشر بوده بداند

To him of grand and noble rank, of splendid and valiant degree, the royal disciple the special devoted servant, such an one, exalted and delighted with boundless favours—be it known.

رفعت پناه شوکت و بسالت دستگاه زبده نوینان عقیدت آیین قدوه فدویان خلاص گزین فلان معلوم نماید

To the asylum of exaltation, the support of pomp and valour, the cream of nobles of faithful conduct, guide of the sincerely devoted servant, such an one—be it known

رفعت و امارت پناه شوکت و بسالت دستگاه فلان بمزید تفضلات خاقانی معزز و مباهی بوده بداند

To the asylum of exaltation and nobility, the support of magnificence and valour such an one, may he be dignified by an increase of royal distinctions!—be it know

لایق العنایت و الاحسان فلان                    مورد مراحم والا باشند

Such an one, meriting assistance and kindness, may the sublime favour descend upon him!

واجب الرعایت و الانعام فلان                    مطرح انظار خاقانی باشند

Such an one, deserving rewards and largesses, may he be the object of royal consideration!

سلالة السادات العظام اسوة الکبراء الفخام سید                    فلان

Of the stock of great Syeds, the guide of the greatest among the great, Syed such an one.

خان اتحاد نشان سمو القدر رفیع المکان                    فلان

Khan, such an one, the emblem of friendship, of sublime rank, and exalted station.

کفایت پناه دولتخواه بلا اشتباه                    فلان

The asylum of œconomy, the indubitable well-wisher, such an one.

شریعت پناه فضایل و کمالات دستگاه                    قاضی فلان

The asylum of the law, the power of excellencies and perfections, Cazy such an one.

عزت اثار صداقت شعار                    فلان

The emblem of preciousness, arrayed in truth, such an one.

شجاعت شعار تهور دثار                    فلان

Adorned with valour, the emblem of mighty prowess, such an one.

چودهریان

چودهریان و قانون گویان و مقدمان و مزارعان پرگنه فلان سرکار فلان مضاف صوبه فلان معلوم نمایند

To the Chowdries, Canoongoos, Mokuddems, and husbandmen of such a Pergunnah, in such a Sircar, dependent on such a Soobah—be it known.

## سرنامهٔ عرایض و مکتوبات

بحضور سلطنت ظهور خاقان سلیمان شان جهان مدار فلک اقتدار — بگذرانند

بساط بوسان درگاه آسمان جاه از نظر کیمیا اثر حضرت شاهنشاه عالم پناه — بگذرانند

بحضور بارفیض کامروای عالمیان فیض رسان وزیر جهان دستگیر ادام الله اقباله — بگذرند

بعالیحضرت نواب صاحب فیض رسان نوازش فرمای نیازمندان دام مجده — معزز باد

بخدمت نواب صاحب والا شان کرم قدردان زید لطفه — مشرف شوند

بگرامی مطالعهٔ نواب صاحب مشفق مهربان کرمفرمای مخلصان سلّمه الله تعالی — موصول باد

بمطالعهٔ شریف شاه صاحب حقایق و معارف آگاه دام برکاته — رسانند

بسامی مطالعهٔ مولوی صاحب بسیار مهربان سلّمه الله تعالی — درآید

بمطالعهٔ فضیلت و کمالات دستگاه مولوی فلان سلّمه الله تعالی — برسد

عزیز القدر منشی فلان حفظه الله تعالی

زبدة الاقران دیوان فلان — بعافیت باشند

در مرشدآباد محلهٔ میرپور متصل حویلی سابق لعل چند بشیخ عبدالله — رسانند

در محلهٔ پوره بلند شاه جهان آباد قریب مدرسه بخدمت منشی فلان — رسانند

# سرنامه عرایض و مکتوبات

## ADDRESSES OF PETITIONS AND LETTERS.

بحضور سلطنت ظهور خاقان سلیمان شان جهان مدار فلک اقتدار بگذرانند

Let them convey to the presence of glorious empire, the Sultan, in pomp like Solomon, the centre of the universe, powerful as the heavens.

بساطبوسان درگاه آسمان جاه از نظر کیمیااثر حضرت شاهنشاه عالم پناه بگذرانند

Let those who kiss the carpet of the palace (in pomp like heaven) convey this letter to his Majesty, whose sight is as creative as alchymy, king of kings, the asylum of the world.

بحضرت بارفعت کامرواي عالمیان فیاض زمان وزیر جهان دستگیر ادام الله اقباله بگذرد

To the exalted presence, which gratifies the desires of all people, the most beneficent of the age, the Vizier, protector of the universe—may the Almighty perpetuate his good fortune!

بعالیخدمت نوابصاحب فیضرسان نوازش فرماي نیازمندان زادمجده معزز باد

To the sublime presence of Nawaub Saheb, diffuser of benefits, condescending to the prayers of his suppliants.

بخدمت نوابصاحب والاشان مکرم قدردان زید لطفه مشرف شواد

May this letter be dignified in the presence of Nawaub Saheb, of exalted pomp, the respectable, the discriminater of ranks—may his power increase!

بگرامي مطالعه نوابصاحب مشفق مهربان کرمفرماي مخلصان سلمه الله تعالي موصول باد

Let it be conveyed to the mighty perusal of Nawaub Saheb, the kind commiserator, bounteous to his friends—may the Almighty preserve him in power!

بمطالعهٔ شریف شاه صاحب حقایق و معارف آگاه دام برکاته رسانند

Let them convey this to the perusal of his excellency Shah Saheb, conversant in realities and mysteries—may blessings constantly attend him!

بسامي مطالعهٔ مولويصاحب بسيار مهربان سلمه الله تعالي درآيد

Let it come to the mighty perusal of the very affable Mawlavy Saheb—may the Almighty preserve him in tranquillity!

بمطالعهٔ فضيلت و كمالات دستگاه مولوي فلان سلمه الله تعالي برسد

Let it come to the perusal of the support of excellencies, Mawlavy such an one—may the Almighty keep him in safety!

عزيزالقدر منشي فلان حفظه الله تعالي

To the respectable Mowlavy such an one—may the Almighty protect him!

زبده الاقران ديوان فلان بعافيت باشند

The cream of his cotemporaries, Dewan such an one—health attend him!

در مرشدآباد محلهٔ ميرپور متصل حويلي راجه لعل‌چند بشيخ عبد الله رسانند

Let them send this to Sheikh Abdullah, at Moorshedabad, in the quarter called Meerpoor, adjoining to the house of Rajah Lollchund.

در مغل‌پورهٔ شاه‌جهان‌آباد قريب مدرسه بخدمت شريف فلان رسانند

In Mogulparah, in the city of Shahjehanabad, near the college, let it be delivered to the ennobled presence of such an one.

سلطان دار العدالت
رام داس ... ناصر ...

غریب پرور سلامت

مستر رام داس مبلغ یکهزار روپیه قرض شوفی بحساب صدی یک روپیه

سه ماهه از دله خان گرفته و عذر یکسال برای ادای آن که تمسک آن نوشته دله است

و با آنکه وعده منقضی شد و دله خان چندین بار از و مبلغ خواسته نمیدهد و بتاویل و تسویل

اوقات میگذراند بنابران بدار العدالت استغاثه میکنم و امیدوارم که بمطلب خود برسم

فدوی ... رام داس

دستک

باسم رام داس — املک

کشن داس در دار العدالت حاضر شده عرض دارد که دین خود را از و میخواهد و او ادای آن نمیکند

باید بمجرد ملاحظه دستک خود را حاضر دار العدالت نموده دعوی او را پاسخ دهد

تا حق بمرکز قرار گیرد تحریر شانزدهم ربیع الاول سنه ۱۳۰۸ هجری

شرح حکم

رامداس را
بدارالعدالت حاضر سازند

غريب پرور سلامت

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مسمي رامداس مبلغ يكهزار روپيه قرض سودي
بحساب في صد يكروپيه سود هر ماه ازدادخواه كرفته و عدهٔ اداي آن يكسال كرده تمسك
آن نوشته داده است وباآنكه وعده منقضي شدودادخواه چندين بارازو مبلغ خواسته
نميدهد و بتاويل وتسويل او قات ميكذراند بنابران بدارالعدالت استغاثه ميكنم
واميد وارم كه بمطلب خودرسم

فدوي كشن داس

---

د—————————————————تك

باسم رامداس انكه

كشن داس دردارالعدالت حاضر شده عرضي داد كه دين خودازو ميخواهدو ايفاي آن
نميكند بايد كه بمجرد ملاحظهٔ دستك خودراحاضر دارالعدالت سازدودعوي اوراپاسخ دهد
تاحق بمركز قرار كيرد تحرير شانزدهم ربيع الاول سنه ۱۲۱۸ هجري

*Form of the Order.*

*Let them produce Ramdoss in the Court of Judicature.*

TO THE CHERISHER OF THE POOR—HEALTH !

A person named Ramdoss, having borrowed and received of this petitioner the sum of one thousand rupees, on interest, at the rate of one per cent. per mensem, for the term of one year, and for the payment thereof at the expiration of one year, hath written and delivered a bond for the same; and although the period of the agreement is expired, and your petitioner has repeatedly demanded of him the money, he does not pay, but uses delays and falsehood: wherefore I prefer my complaint to the Court of Judicature, and hope to obtain my suit.

The Petition of the devoted servant Kishendoss.

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## DUSTUCK.

TO RAMDOSS, TO WIT,

Kishendoss, having appeared in the Court of Judicature, delivered a Petition, setting forth, that he wants payment of his debt, and that you do not discharge it; it is required, that, immediately on perusal of this Summons, you do repair to the Court of Judicature, and answer to the demand, that justice may be administered.

Written the 16th of Rebby ul Awul, A. H. 1209.

شرع حکم

کاتب عبدالله

غریب پرور سلامت

مستر عبدالله از سبب شرارت پیشگی و تمرد اندیشگی

پسر دولتخواه را آنقدر زده است و رنج و کتک نموده که جابجا ورم نموده بنابران مستغیث شده ام

امیدکه بداد خود برسم

عبدالرحمن

دستخط

باسم عبدالله لائکه

عبدالرحمن بمحکمه عالیه حاضر شده استغاثه جرمی که ازو بر پسر مشارالیه رفته نموده است

باید بمجرد دریافت مضمون دستخط خود سلابدار القضا رساند و جواب گوید تا فیصل

مطابق شریعت غرا بعمل آید    تحریر نوزدهم جمادی الاولی سنه ۱۳۰۹ هجری

شرح حکم

عبدالله بن محمد
طلب شد

غریب پرور سلامت

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مسمي عبد الله ازراه شرارت پیشکي و تمرد اندیشکي پسر دادخواه راآنقدر بمشت و آرنج و کتک زده که جسم اوورم نموده بنابران مستغیث شده ام امید که بداد خودبرسم

عرضی فدوی
عبدالرحمن

د ——————————————— تک

باسم عبدالله — آنکه

عبدالرّحمن بمحکمه عالیه حاضر شده استغاثهٔ جرمي که ازوبر پسر مشارالیه رفته نموده است باید که به مجرد دریافت مضمون دستک خودرابدارالقضا رساندوجواب کوید تافصل مطابق شریعت غرابعمل آید تحریرنوزدهم جمادي الاولي سنه ۱۲۱۹ هجري

*Form of the Order.*

*Let them cite Abdullah before the Court of Judicature.*

TO THE CHERISHER OF THE POOR—SAFETY!

A person named Abdullah, from an evil and oppressive disposition, has beaten your petitioner's son to such a degree, with fist, elbows, and a bludgeon, that his body is swelled; in consequence whereof I prefer my complaint, in hopes of obtaining justice.

The Petition of the devoted servant Abdulrahman.

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## DUSTUCK.

TO ABDULLAH, AS FOLLOWS:

Abdulrahman, having appeared at the Supreme Tribunal, has set forth his complaint of the violence committed by you on the Plaintiff's son; it is required, that, immediately on comprehending the contents of this Summons, yourself do repair to the Court of Judicature, and give answer, in order that judgment may be passed conformably to the resplendent law.

Written the 19th of Jemady ul Awwal, A. H. 1209.

## خط حاضر ضامنی

منکه عبدالله ابن عبدالرحمن بن عبدالرحیم ساکن آره ام

در باب معامله صد روپیه سکه رایج الوقت بابت خلع زمین صد بیگهه جریبی بر ذمه مسمی عبدالرؤف بن عبدالوهاب بن عبدالرزاق از آن سید نور الحسن خان عامل سرکار شاه آباد است کفیل بنفس عبدالرؤف مذکور بامر شان راضی شدم که هرگاه سید نور الحسن خان مکفول له نفس عبدالرؤف مکفول بنفسه را از من کفیل طلب نماید من کفیل نفس او را بسید نور الحسن خان مکفول له تسلیم نمایم کفالة صحیحة لازمة لهذا این کفالت نامه بنفس نوشته دادم که حجت باشد تحریر بیست و هفتم ربیع الاول سنه ۱۲۰۳ هجری

## خط مال ضامنی

منکه کشن داس بن سالم داس بن شیو داس ساکن کلکته ام

در باب معامله هزار روپیه سکه رایج الوقت بابت قیمت پارچه مختلف الجنس که بر ذمه مسمی کشور چند ابن اودی چند بن سالم چند از آن کشمیری مل سوداگر است کفیل بمال مذکور بامر کشور چند مسرور شدم که هرگاه کشمیری مل مکفول له مال مکفول عنه از من کفیل طلب نماید ادا بکشمیری مل مکفول له تسلیم نمایم ضمانا صحیحه جایزا بنا بر آن این کفالت نامه بمال نوشته دادم که سند باشد تحریر نهم جمادی الاخر سنه ۱۲۰۵ هجری

## خط حاضر ضامني

منکه عبد الله ابن عبدالرحمن بن عبدالرحیم ساکن آره ام

درباب معاملۂ صدروپیۂ سکۂ رایج الوقت بابت خراج زمین صدبیگه جریبي که برذمۂ مسمي عبدالرؤف بن عبدالوہاب بن عبدالرزاق ازان سید نورالحسن خان عامل سرکار شاه آباد است کفیل بنفس عبدالرؤف مذکور بامر مشارالیه شدم که ہرگاه سید نورالحسن خان مکفول له نفس عبدالروف مکفول بنفسه را ازمن کفیل طلب نماید من کفیل نفس اورا بسید نورالحسن خان مکفول له تسلیم نمایم کفالۂ صحیحۂ لازمۂ لہذا این کفالت نامه بنفس نوشته دادم که حجت باشد تحریر هفتم ربیع الاخر سنه ۱۲۱۳ ہجري

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## خط مال ضامني

منکه کشن داس بن رام داس بن شیو داس ساکن کلکته ام

درباب معاملۂ ہزار روپیۂ سکۂ رایج الوقت بابت قیمت پارچۂ مختلف الجنس که برذمۂ مسمي کشورچند ابن اودي چند بن رام چند ازان کشمیري مل سوداگر است کفیل بمال مذکوربامر کشورچند مسطور شدم که ہرگاه کشمیري مل مکفول له مال مکفول عنه را ازمن کفیل طلب نماید آنرا بکشمیري مل مکفول له تسلیم نمایم ضمانا صحیحا جایزا بنابران این کفالت نامه بمال نوشته دادم که سند باشد تحریر نهم جمادي الاخرۂ سنه ۱۲۱۵ ہجري

## A BOND OF PERSONAL BAIL.

I Abdullah, son of Abdulrahman, son of Abdulraheem, inhabitant of Arah, in the matter of one hundred rupees, Sicca currency, for the revenue on one hundred measured begahs of land, in charge of one named Abdul Raoof, son of Abdulwaheb, son of Abdul Rezák, and on account of Syed Noor-ul-Husn Khan, Aumil of Sircar Shahabad, am personal bail for Abdul Raoof aforesaid, at his own desire; so that whenever Noor-ul-Husn Khan above named shall require of me the body of Abdul Raoof, I will deliver him up to the same. The bail is legal and binding: wherefore I have written and delivered this bond of personal bail, that it may serve for evidence.

Written the 7th Rebby ul Akir, A. H. 1200.

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## SECURITY BOND IN THE SUM.

I Kishendoss, inhabitant of Calcutta, concerning the business of one thousand Sicca rupees, current coin, being the price of cloths of different kinds, in charge of one named Kishenchund, son of Oudychund, son of Ramchund, and which are the property of Cashmeery Mull merchant, am security in the aforesaid value, at the desire of the above-mentioned Kishenchund; and whenever the aforesaid Cashmeery Mull shall require the sum from me the security, I will pay it to him. The security is just and legal: wherefore I have executed and delivered this security bond as my deed.

Written the 9th of Jemady ul Akher, A. H. 1205.

# حروف تهجی بخط ثلث

A

بسم الله الرحمن الرحيم

ا ب ت ث ج ح خ د ذ ر ز س ش

ص ض ط ظ ع غ ف ق ك ل م ن

و ه هـ لا ء ی ے ﻻ

وهل ينهض البازي بغير جناح يقال في قلة الأعوان والناصرين

حروف تهجی بسم الله الرحمن الرحيم بخط نسخ

B

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ

ف ق ك ل م ن و ه هـ لا ء ی ے

كالقابض على الماء أغنى كالذي يريد يقبض الماء بيده وليس يبقى في يده مما أخذ شيء

## طغرا بخط ثلث

كان رجل من أصحاب لقمان الحكيم فسأله

اين تعلمت الأدب فقال لقمان من الذين لا أدب له

## طغرا بخط نسخ

لقد ذل من بالت عليه الثعالب وأصل هذا أن رجلا

من العرب كان يعبد صنما فنظر يوما إلى ثعلب وجاء

حتى بال عليه فقال لقد ذل من بالت عليه الثعالب

فذهبت هذه الكلمة مثلا

# SPECIMENS OF ARABIC.

*A* The Suls Alphabet.

*B* The Nuskh.

*C* The Toghra Suls.

*D* The Toghra Nuskh.

# CONTENTS.

# SPECIMENS OF SHEKUSTÁMEIZ.

*When the Learner can read* Nustáleek *readily, he may exercise himself in the* Shekustámeiz, *or mixed character, by comparing the following Copper-plates with the Letter-press on the opposite Pages.*

# PART THE SECOND.

## حکایات لطیف در عبارت سلیس

## PLEASANT STORIES,

IN

AN EASY STYLE.

## حکایت اول

دو زن در طفلي منازعت میکردند و گواه نداشتند هردو پیش قاضي رفتند و انصاف خواستند قاضي جلادرا طلبید و فرمود که این طفل را دو پاره کن و بهر دو زن بده زني چون این سخن شنید خاموش ماند و زن دیکر شور و فریاد اغاز کرد که براي خدا طفل مرا دو نیم مکن اکر چنین انصاف است طفل را نمي خواهم قاضي بیقین پنداشت که مادر طفل همین است طفل باو سپرد وزن دیکررا تازیانه زده راند

## حکایت دوم

شخصي پیش پادشاهي رفت و عرض کرد که مردي همیشه در خانه من مي آید و بازن من دوستي دارد لیکن گاهي اورا نمي بینم و نمیدانم که کیست میخواهم که کرفتارش کنم ازحضرت امیدوار انصاف ام پادشاه شیشهٔ عطر باو داد و فرمود که بزن خود سپار و بکو که کسي‌را مده آن شخص همچنان کرد پادشاه جاسوسي چندرا بر کماشت که کرد خانهٔ او بنشینند و از پارچه هر کسي که بوي عطر آید اورا کرفته بیارند القصه حریف قابو یافته نزد زن رفت زن عطر را در پارچهٔ او مالید و کفت که شوهر من اکر چه مرا فرمود که کسي‌را این عطر مده لیکن تو که جان و دل مني اکر بکارت نیاید بچه کار آید چون حریف ازان جا بدآمد جاسوسان ببوي عطر سر راهش کرفتند واسیر کرده پیش پادشاه بردند پادشاه ان شخص‌را طلبید و کفت حریف زن تو حاضر است اورا ببر و بکش یا ببخش

## حکایت سیم

زني پیش قاضي رفت و کفت که فلان مرد بامن بزور زنا کرد قاضي ان مردرا طلبید و پرسید که چرا آبروي این زن ریختي مرد انکار کرد قاضي فرمود که ده روپیه

## STORY I.

TWO women were quarrelling for a child, and neither had any evidence. They both went before the Cazy, and demanded juſtice. The Cazy sent for the executioner, and said to him, "Divide the child into two equal parts, and give one to each of "these women." One of the women, when ſhe heard these words, continued silent; but the other began to cry aloud, and exclaim, "For God's sake, don't divide my "child in halves, although such is strict justice! I relinquiſh my claim." The Cazy being fully convinced of this being the mother of the child, delivered it to her, and, after ordering the other a whipping, sent her away.

## STORY II.

A person went to a King, and complained, saying, "A man makes a constant "practice of coming to my house, and has formed an intimacy with my wife; but "I never see him, neither do I know who he is: I want to apprehend him, and I "hope for justice from your Majesty." The King gave him a phial of ittur of roses, and said, "Entrust this to the care of your wife, and tell her not to use it for any "one." The man did so. The King sent spies, with directions to surround the house, and to seize and bring every person scented with ittur. In short, the gallant, having found an opportunity, went to the wife. She rubbed ittur upon his clothes, saying, "It is true, my husband commanded me not to give this ittur to any one; "but as you are my heart and soul, if it is not applied to your use, what is it good "for?" When the gallant departed thence, the spies perceived the fragrance of the ittur; and having seized him, carried him to the King, who sent for the husband, and said, "Your wife's gallant is now here; take him away, and either put him to "death, or pardon him."

## STORY III.

A woman went to a Cazy, and complained that a certain man had committed violence upon her. The Cazy, having summoned the man, asked him why he had deprived the woman of her reputation? The man denied the charge. The Cazy ordered him to pay the woman a fine of ten rupees. The man, having no remedy, paid the

جرمانه باین زن بده مرد ناچار بموجب حکم قاضي زر بزن داد چون زن بیرون رفت قاضي مردرا فرمود برو ونقد خود از زن باز گیر مرد چون این حکم یافت دوید و هرچند خواست که روپیه از زن بزور بگیرد نتوانست زن پیش قاضي باز آمد و عرض کرد که ان مرد روپیه از من بزور میگیرد هنوز نداده‌ام اگر مرضي حضرت است بدهم قاضي گفت مرد که نقدرا بزور از تو گرفتن نتوانست بي رضاي تو چگونه با تو زنا کرد تو دروغ گویي برو و نقد باو بسپار وباز اینچنین افترا مکن

## حکایت چهارم

در شهري انبار پنبه بدزدي رفت پنبه فروشان شکایت به پادشاه بردند پادشاه هرچند که تجسس فرمود دزديرا نیافت امیري عرض کرد که اگر فرمان باشد دزدان را بگیرم پادشاه حکم داد امیر بخانه خود رفت و خورد و بزرگ شهررا ببهانه ضیافت طلبید چون همه مردمان جمع شدند ونشستند امیر دران مجلس رفت وبر روي همه مردمان نظر کرد و گفت چه حرامزاده و بیحیا و احمق مردمان اند که پنبه دزدیده اند و ریزهاي پنبه در ریشهاي ایشان جا کرده است و در مجلس من آمده اند چند کس همان وقت ریشهاء خودرا از دست پاک کردند و معلوم شد که آنها دزدان اند پادشاه بر حکمت امیر آفرین وتحسین نمود

## حکایت پنجم

شخصي پیش پادشاه رفت و گفت دي شب مردي از فوج پادشاهي بزور درخانه من امد وبا کنیز من زنا کرد پادشاه فرمود که اگر آن مرد باز درخانه تو بیاید همانـدم مرا خبرکن شب دوم آن مرد بازامد و درخانه او رفت صاحب خانه پادشاه‌را خبر داد پادشاه شمشیري بردست گرفت و با او روان شد چون بخانه اورسید اول چراغ‌را کشت و بعد آن آن مردرا بقتل رسانید و باز چراغ طلبید و روي آن مرد دید و خدارا

woman the money, in compliance with the sentence of the Cazy. When the woman went out, the Cazy told the man to go and take back his money from her. The man, on receiving this order, ran to the woman; but, notwithstanding all he could do, was not able to recover his cash. The woman came again to the Cazy, and represented, that the man wanted to take back the money: "However, (says she,) I have not yet "given it to him; but if it is your pleasure, I will restore it." The Cazy observed, "If the man could not take the money from you by force, neither could he have "committed fornication without your consent;—you are a liar,—go your ways,— "restore him the money, and don't utter such a falsehood again."

## STORY IV.

In a certain city a large quantity of cotton had been stolen. The cotton-dealers brought their complaint before the King. Notwithstanding all the search that was made, the thief could not be discovered. An Ameer said, that if he was commanded, he would discover the thieves; and the King ordered him to do so. The Ameer [illegible] under pretence of making a feast, invited all the men of the [illegible] When all the people where met together, and had seated [illegible] Ameer joined the company, and, looking [illegible] in the face, said, [illegible], impudent blockheads these men are who, having stolen the cotton, "are come to my feast with [illegible] beards!" Some persons instantly put their hands to their beards, [illegible] discovered themsel[illegible] The King applauded the Am[illegible] his contrivance.

## STORY V.

A person went to a King, and complained, saying, "Last night a man of your "army entered forcibly into my house, and violated one of my handmaids." The King answered, "If he should come again into your house, apprize me of it that "very moment." The next night, the same man went again to the house, and the master thereof informed the King, who took a sword in his hand, and accompanied him. When he came to the house, he first extinguished the lamp, and then having slain the man, called for a light again; and when he had looked at the man's face, he returned thanks to God: after which he said to the master of the house, "Bring whatever victuals are at hand."—The master of the house brought some victuals, and

صاحب خانه طعام آورد پادشاه بسیار بخوشي خورد صاحب خانه پرسید که اي
خداوند بچه سبب اول چراغ را کشتید بعد از ان آنمردرا و چون روي آن مرد
دیدید خدارا شکر کردید و طعام بیوقت خوردید پادشاه فرمود که پنداشته بودم که
سواي پسر من کسي را چنین قدرت نیست از این سبب اول چراغ را کشتم
که اکر روي پسر خواهم دید از شفقت اورا کشتن نخواهم توانست چون کشته
شد چراغ طلبیدم و روي او دیدم وخدارا شکر کردم که پسر من نیست و ان
وقت که از من انصاف خواستي باخود کفتم که تا انمردرا نکشم هیچ نخورم از ان
وقت هیچ نخورده بودم ازین سبب سخت گرسنه بودم وطعام بي وقت خوردم

## حکایت ششم

دانشمندي هزار روپیه عطاري را سپرد و بسفر رفت بعد مدت از سفر باز آمد
و روپیه از عطار [illegible] عطار کفت دروغ میگویي مرا نه سپرده دانشمند باوي
درآویخت مردمان جمع شدند و دانشمندرا تکذیب کردند [illegible] این عطار بسیار
دیانت دار است کاهي خیانت [illegible] اکر با این مناقشه خواهي کرد سزا خواهي یافت
دانشمند ناچار شد و احوال [illegible] نوشت و پادشاه را نمود پادشاه [illegible]
نزد دوکان عطار سه روز بنشین و اورا هیچ مکو چهارم روز آن طرف خواهم رفت و
ترا سلام خواهم کرد سواي جواب سلام هیچ بامن نکویي چون از انجا بروم
نقد خود از عطار بخواه انچه او بکوید مرا خبر کن دانشمند موافق حکم پادشاه بر
دوکان عطار نشست روز چهارم پادشاه باحشمت بسیار آن طرف رفت چون دانشمندرا
دیدا اسپ را استاده کرد وبر دانشمند سلام خواند دانشمند جواب سلام کفت
پادشاه فرمود اي برادر گاهي نزد من نمي آئي و هیچ احوال خود بامن نمیکوئي
دانشمند اندک سر جنبانید و دیکر هیچ نگفت عطار این همه میدید و مي ترسید
چون پادشاه رفت عطار دانشمندرا کفت که هرکاه نقد مرا سپردي کجا بودم و کدام
شخص نزد من حاضر بود باز بکو شاید فراموش کرده باشم دانشمند همه احوال باز

the King ate very heartily. The man then said, "O my Lord! why didst thou first "put out the lamp, then kill the man? and, when you saw his face, wherefore did you "thank God?" The King replied, "Because thinking that excepting my son no "person could be so bold, I extinguished the lamp, lest, having seen his coun-"tenance, I might have relented, and not been able to put him to death: after he "was killed, I called for a light, and, when I beheld his face, I thanked God that it "was not my son: moreover, at the time you sued to me for justice, I said to "myself, until I have killed this offender I will not taste food; I was therefore "exceedingly hungry, and ate at an unseasonable hour."

## STORY VI.

A learned man gave a thousand rupees in charge to a druggist, and then went a journey. After some time he returned from his journey, and wanted the money from the druggist; who said, "*You tell a lie, you did not entrust it to me.*" The learned man began to wrangle: people gathered together, and accused him of uttering falsehood, saying, "The druggist is a man of integrity, who has never be-"trayed his trust; if you contest the matter, you will get punished." The learned man was without remedy: he drew out his case on paper, and laid it before the King. The King told him, "Go and seat yourself three days near the druggist's shop, "without speaking a word; the fourth day I will pass that way, and make you a "salam, which you are to return without saying any thing more to me. When I "depart from thence, demand your money from the druggist, and let me know what "he says." The learned man, conformably to the King's orders, seated himself close to the druggist's shop. The fourth day the King went that way in great state; and when he saw the learned man, stopped his horse, and made him a salam, which the learned man returned. The King said, "Why, brother, you never come near "me, nor give me any account of your circumstances." The learned man moved his head a little, but said nothing. The druggist saw all this, and was alarmed. When the King went away, the druggist asked the learned man, "At the time you "gave the money into my charge, in what place was I, and what person was along "with me? tell me again; perhaps I may have forgotten the matter." The learned man again repeated all the circumstances. The druggist replied, "You say right;

گفت عطار گفت راست مي گوئي حالا مرا يادآمد القصه هزار روپيه دانشمندرا داد وعذر بسيار نمود

## حکايت هفتم

دوکس مال خودپيش زني را سپردند و گفتند که هرگاه ماهر دو خواهيم آمد خواهيم گرفت بعد چند روز شخصي از انها نزد زن آمده و گفت شريک من مرد حالا مال مرا بده پيش زن ناچار شد و دادپس چندروز شخص ديگر آمد و مال خواست زن گفت که شريک تو آمده بود و ترا مرده ظاهر ساخت هر چند مبالغه کردم ليکن سخن من نشنيد و همه مال را برد شخص مذکور زن را پيش قاضي برد و انصاف خواست قاضي بعد از تامل در يافت که زن بي تقصيراست فرمود که تو اول شرط کرده بودي که هرگاه ماهر دو شريک خواهيم آمد مال خواهيم گرفت تو شريک خودرا بيار و مال بگيرد تنها چگونه بيايي مرد لا جواب شده راه خود پيش گرفت

## حکايت هشتم

غلامي از نزد صاحب خود گريخت بعد چند روز صاحب او در شهري ديگر رفت انجا غلام را ديد و اورا گرفت و گفت چرا گريختي غلام دست در دامن خواجه زده گفت غلام من هستي نقد بسيار از من دزديدي و گريختي حالا که ترا يافته ام بر تو سياست خواهم نمود القصه هردو پيش قاضي رفتند و انصاف خواستند قاضي آن هر دورا نزد دريچه استاده کرد و فرمود که بيکبار هردو از دريچه سرها بيرون کنيد چون سر بيرون کردند قاضي جلادرا فرمود که شمشير برسر غلام بزن غلام چون اين سخن بشنيد درحال سر خوداندرون کشيد وصاحب او اصلا نجنبيد قاضي غلام را سياست کرد و بصاحب او سپرد

" it is now come to my recollection." In short, he gave the man the thousand rupees, and made many excuses.

## STORY VII.

Two persons had given their property in charge to an old woman, and told her, " Whenever we shall both come together, we will take it back." When some time had elapsed, one of them came to the old woman, and said, " My partner is dead; " give me now my property." The woman was helpless, and gave it to him. A few days after, the other person came, and wanted his property. The woman said, "Your " partner came and set forth that you was dead, and notwithstanding I used my en- " deavours *to the contrary,* he would not listen to my words, but carried away all " the property." This person aforesaid carried the woman before the Cazy, and demanded justice. The Cazy, after some reflection, perceiving that the woman was blameless, said, "You first agreed that, 'whenever we two partners come both to- " gether, we will take back our property.' Bring now your partner, and take your " goods; how can you alone obtain them?" The man could not return any answer, but went his way.

## STORY VIII.

A slave eloped from his master. Some time after, the master went to another city, where he saw his slave, whom he seized, and asked him why he ran away. The slave laid hold of the skirt of his master's garment, and said, "You are my slave; you " robbed me of a great deal of money, and then decamped." In short, they both went before the Cazy and demanded justice. The Cazy made them both stand near a window, and told them to put both their heads out of it at the same time. When they had put out their heads, the Cazy called out to the executioner, " Cut off the " slave's head with your sword." The slave, on hearing these words, instantly drew in his head, whilst the master continued in the original posture, without moving. The Cazy ordered the slave to be punished.

## حکایت نهم

شخصي مال بسيار صرافي‌را سپرد و بسفر رفت چون باز آمد تقاضا نمود صراف انکار کرد و قسم خورد که مرا نه سپردهٔ آن شخص پيش قاضي رفت و احوال خود کفت قاضي تامل کرد و فرمود کس‌را بکو که فلان صراف مال تو نميدهد تدبيري براي مال توخواهم کرد روز ديکر قاضي آن صراف‌را طلبيد و کفت کارهاي بسيار بمن پيش آمده است تنها کردن نميتوانم ترا نايب خود کردن ميخواهم زيرا که متدين هستي صراف قبول کرد و بسيار خوش کرديد چون بخانه رفت قاضي آن شخص‌را طلبيد و کفت حالا مال خوداز صراف بخواه البته خواهد داد شخص مذکور پيش صراف رفت صراف چون روي او ديد کفت بيابيا خوش آمدي مال تو فراموش کرده بودم دي شب مرا ياد آمد القصه مال باو داد واز طمع نيابت پيش قاضي رفت قاضي کفت امروز پيش پادشاه رفته بودم شنيدم که کاري بزرک‌ترا سپردن ميخواهد خدارا شکر کن مرتبهٔ بزرک خواهي يافت حالا نايب ديکر براي خود تلاش خواهم کرد القصه قاضي اورا بدين حيله رخصت کرد

## حکایت دهم

زني بازن همسايه خود دشمني داشت شبي مي بسيار خورد و مست شده طفل خودرا کشت و در خانهٔ زن همسايه انداخت و صباح بروِ تهمت نهاد که طفل مرا کشته است اورا پيش قاضي برد و قاضي اول زن همسايه‌را در خلوت طلبيد و بسيار ترسانيد و کفت راست بکو و کرنه ترا خواهم کشت زن قسم خورد و انکار کرد قاضي کفت که اکر رو بروي من برهنه شوي سخن تو راست پندارم زن از حياسر فرو کرد و کفت مرا کشته شدن قبول است ليکن زِنهار برهنه نخواهم شد قاضي اورا رخصت کرد و زن فريادي‌را در خلوت طلبيد و کفت اکر پيش من برهنه شو سخن توباور کنم آن زن خواست که خودرا برهنه کند قاضي اورا منع کرد و کفت

## STORY IX.

A certain person committed considerable property to the care of a banker, and then went a journey. When he returned, he urged payment; but the banker denied, and swore it had never been entrusted to him. The man went to the Cazy, and told his story. The Cazy, after some consideration, said, "Don't tell any one that the "banker will not restore your property; I will contrive about it." The next day, the Cazy sent for the banker, and said, "A great deal of business has now fallen "upon my hands, which I cannot transact alone; and because you are an honest "man, I want to make you my deputy." The banker consented, and was very much pleased on the occasion. When he went home, the Cazy sent for the other man, and said, "Now require your property of the banker, and he will certainly "give it to you." The man repaired to the banker, who said, "You are come very "seasonably; I had forgotten about your property, till last night that it came to my "recollection." In short, he restored the property, and, being eager for the deputyship, went to the Cazy; who said to him, "Having gone to-day to the King, "I heard that he wants to entrust you with some affairs of importance: thank God, "you will meet with just preferment! and I will now look out for another deputy "for myself." In short, the Cazy dismissed him with this pretext.

## STORY X.

A woman had an enmity against another woman, who was her neighbour. One night she drank a quantity of spirits, and in a fit of intoxication killed her own infant; and, having flung it into the house of her neighbour, in the morning accused her of the murder of the child, and carried her before the Cazy. The Cazy called the accused into a private place, and terrified her very much; telling her to speak the truth, or else he would put her to death. The woman solemnly denied the charge. The Cazy then said, "If you will stand naked before me, I shall believe your words "are true." The woman, being abashed, hung down her head, and said, "I am "ready to lose my life; but God forbid I should strip myself naked!" The Cazy dismissed her, and having called in the accuser, said, "If you strip yourself naked "before me, I shall give credit to what you have said." The woman wanted to undress herself; but the Cazy forbid her, and declared that she had killed her own

پسررا خود کشتي چون چند تازيانه اورا زد اقرار کرد که خود تقصير کردم و تهمت برو نهادم القصه قاضي اورا بردار کشيد

## حکايت يازدهم

شخصي دوهزار روپيه در کيسهٔ سر بمهر به قاضي سپرد و خود بسفر رفت چون باز آمد کيسه خود همچنان سر بمهر از قاضي گرفت وکشاد فلوس ديد با قاضي مواخذه نمود قاضي گفت برو دروغ ميگوئي مرا روپيه‌ها نموده نسپرده بودي کيسهٔ سر بمهر چنان که سپردي باز گرفتي مردمان قاضي اورا راندند آن شخص پيش پادشاه رفت و احوال خود عرض کرد سلطان اندک تامل نموده فرمود که حالا برو و کيسه‌را نزد من بدار انصاف تو خواهم داد روز ديگر پادشاه مسند نو که بر تخت بود اندک پاره نمود و بشکار رفت فراشي که آن روز نوبت خدمت او بود چون مسندرا پاره ديد ترسيد و لرزه بر اندام او افتاد و فراش ديگررا نمود و گفت اگر پادشاه خواهد ديد مرا خواهد کشت پرسيده که ديگري اين سخن شنيده است يا مسندرا ديده گفت نه گفت خاطر جمعدار درين شهر رفوگري است کامل مسند پيش او ببر او انچنان رفو خواهد کرد که کسي نخواهد دريافت فراش بدوکان او رفت و مسند برفوگر داد و گفت هر چه بخواهي ترا بدهم ليکن بخوبي رفوکن رفوگر نيم دينار خواست فراش يک دينار اورا بخشيد رفوگر در يکشب مسندرا رفو کرده داد فراش روز ديگر انرا بر تخت گسترد پادشاه چون مسند درست ديد از فراش پرسيد که اين مسند که رفو کرد فراش تجاهل نمود پادشاه فرمود که هيچ مترس براي مصلحتي اين را پاره کرده بودم فراش نشان داد پادشاه ان رفوگررا طلبيد و پرسيد که مثل اين کيسهٔ رفو کردهٔ گفت بلي گفت اگر آن کيسه‌را بيني شناسي گفت آري پادشاه کيسه‌را نمود رفوگر کيسه‌را شناخت و گفت قاضي اين شهر مرا براي رفو داده بود پادشاه قاضي‌را طلبيد و گفت بر

infant. After some stripes were inflicted, she confessed herself guilty of the crime, and that she had accused the other falsely. In short, the Cazy ordered her to be hanged.

## STORY XI.

A person put two thousand rupees into a purse, and, having closed the mouth thereof with a seal, gave it in charge to a Cazy, and then went a journey. When he returned, he received it from the Cazy, sealed up in the same manner as when he had delivered it; but, upon opening it, saw copper coin, *instead of his silver.* He began disputing with the Cazy; who denied that he had shown him the rupees; and said he had received back the bag, sealed up, just as it was delivered. The Cazy's people drove him away. The man went to the King, and represented his grievance. The Sultan, after pausing a little, said, "Go for the present, leave your purse with "me, and I will do you justice." The next day he made a small rent in the new musnud (or seat) of the throne, and then went a hunting. A Ferásh, whose turn it was to be that day in waiting, when he saw the musnud torn, was so frightened that his body was all in a tremor. He showed it to another Ferásh, and said, "If the King should see it, he would kill me." The other asked whether any one else had heard of the accident, or had seen the musnud? and he answered in the negative. "Be of good cheer, then," replied he, "for there is in this city a Ruffoogur, (or "darner,) who is perfect master of his business; carry the musnud to him, and he "will fine-draw it in such a way that no one will discover it." The Ferásh went to the shop of the Ruffoogur, and told him that if he would only do the business nicely, he should have whatever he might demand. The Ruffoogur required only half a Dinar; but the Ferásh gave him a whole Dinar, and the musnud was mended and returned in the course of the night. The next day the Ferásh spread it on the throne. When the King saw that the musnud was put to rights, he asked the Ferásh who had darned it? The Ferásh pretended ignorance; but the King told him not to be alarmed, for that he had torn the musnud to answer a particular purpose. The Ferásh pointed out the Ruffoogur, and the King sent for him, and asked him whether he had darned a purse in the course of that year, and whether, if he was to see it, he should know it again? He answered, "Yes." The King then showed him the purse, which he knew again, and said that the Cazy of that city had given it him to do. The King having sent for the Cazy, said, "I had perfect reliance on your integrity;

دیانت تو اعتماد تمام داشتم بنابر این منصب قضا بتو دادم نمیدانستم که دزدا
مال این شخص چرا دزديدي کفت ایخداوند که میکوید کفت من میکویم پسر
کیسه‌را نمود و رفورا نشان داد قاضي شرمنده شد پادشاه قاضي‌را در زندان
فرستاد و مالک کیسه‌را فرمود که نقد خود از قاضي بکیر قاضي ناچار نقد اورا داد رو
دیکر پادشاه قاضي‌را بردار کشید

## حکایت دوازدهم

شخصي را یک کیسهٔ دینار در خانه کم شد او بقاضي خبر کرد قاضي همه
مردمان خانه را طلبید و بهر کس یکیک چوب داد که همه آن در طول برابر بود و کفت
هر که دزد است چوب او بقدر یک انکشت دراز خواهد شد چون همه‌را رخصت
کرد شخصي که دزدیده بود ترسید و چوب خودرا بقدر یک انکشت تراشید روز
دیکر چون قاضي همه‌را طلبید و چوبها دید معلوم کرد که دزد کیست کیسهٔ دینار ازو
کرفت و سیاست نمود

## حکایت سیزدهم

شخصي با یکي شرط کرد که اکر بازي نیابم یک اثار کوشت از اندام من
بتراش چون بازي نیافت مدعي ایفاي شرط خواست او قبول نکرد هر دو پیش
قاضي رفتند قاضي مدعي را کفت معاف کن قبول نکرد قاضي برهم شد و فرمود که
بتراش لیکن اکر اندک زیاده از اثار خواهي تراشید ترا سیاست خواهم نمود
مدعي نتوانست نا چار شده معاف کرد

## حکایت چهاردهم

دو برادر مفلس بسفر رفتند و در راه کیسهٔ پراز زر و دو پاره لعل یافتند برادر خورد

" on which account I promoted you to the dignity of Cazy: I did not know you " to be a thief: how came you to steal a man's property?" He answered, "Alas! " my lord, who accuses me of this?" The King replied, "I say so:" he then produced the purse, and showed where it had been darned. The Cazy was confounded, and trembled. The King sent him to prison, and commanded the owner of the purse to take his money from him; who, having no alternative, paid it. The next day the King ordered the Cazy to be hanged.

## STORY XII.

A person having lost a bag of Dinars in his own house, complained to the Cazy. The Cazy summoned all the people of the house, and gave each of them a piece of stick, all of equal lengths, and said that whoever was the thief, his stick would be longer than the rest by a finger's breadth. When he had sent them away, the person who had committed the robbery, being seized with fear, cut off a finger's breadth from his stick. Next day the Cazy called them together, and examined the sticks, and presently knew the thief, from whom he recovered the bag of Dinars, and then punished him.

## STORY XIII.

A person laid a wager with another, that if he did not win, the other might cut off a seer of flesh from his body. Having lost the wager, the plaintiff wanted to cut off a seer of his flesh; but, he not consenting, they went together before the Cazy. The Cazy recommended to the plaintiff to forgive him; but he would not agree to it. The Cazy, being enraged at his refusal, said, "Cut it off; but if you shall exceed or fall " short of the seer, in the smallest degree, I will inflict on you a punishment suitable " to the offence." The plaintiff, seeing the impossibility of what was required of him, had no remedy, and therefore dropped the prosecution.

## STORY XIV.

Two brothers, who were in indigent circumstances, went a journey together. On the road they found a purse full of money and two rubies. The younger brother

گفت که غرض من حاصل شد حالا بخانه خواهم رفت برادر بزرگ گفت سیر جهان خواهم کرد آن زررا قسمت کردند برادر کلان حصهٔ خودرا به برادر خورد سپرد و گفت بزن من بده چون او بخانه رسید حصه برادررا بزن او داد مگر لعل نداد بعد سه سال برادر کلان از سفر بخانه آمد پاره لعل پیش زن خود ندید از برادر پرسید که لعل چه شد گفت بزن تو دادم گفت او میگوید که نیافتم گفت دروغ میگوید آن مرد زن خودرا تنبیه اغاز کرد زن گریخت و پیش قاضي رفت و احوال خود باز نمود قاضي شوهر اورا با برادر او طلبید و از برادر او پرسید که چون لعل باین زن سپردي کسي ان وقت حاضر بود گفت دو کس قاضي فرمود بطلب او آنهارا اندکي لعد داد و گفت بامن بیائید و پیش قاضي بدروغ گواهي دهید القصه آن هردو گواهي دادند قاضي شوهر آن زن‌را فرمود که برو و از زن خود پاره لعل بگیر زن گریان پیش سلطان رفت و احوال خود عرض کرد سلطان فرمود چرا پیش قاضي نمیروي گفت رفته بودم لیکن بخوبي انصاف نکرد سلطان آن هردو برادر و گواهانرا طلبید و هریک‌را جدا کرد و موم داد که بصورت آن لعل بسازید آن هردو برادر یکسان ساختند و آن هردو گواهان بصورت مختلف سلطان زن‌را فرمود که توهم بساز عرض کرد که لعل کاهي ندیدم چگونه سازم سلطان گواهانرا سیاست فرمود که اگر راست بگوئید خواهم گذاشت و گرنه خواهم کشت ناچار عرض کردند بدروغ گواهي دادیم و سلطان برادر خوردرا چند تازیانه زد اقرار کرد که تقصیر کردم پادشاه بر قاضي عتاب فرمود که چرا بخوبي انصاف نکرد و لعل‌را بان زن دهانید

## حکایت پانزدهم

جواني پیر مردي‌را صد دینار سپرد و بسفر رفت چون باز آمد دینارخود خواست پیر مرد انکارکرد که مرانداده جوان پیش قاضي ظاهر نمود قاضي پیر مرد را طلبید و پرسید که این جوان زر بتو سپرد گفت نه قاضي جوانرا فرمود کسي گواه داري گفت

said, "I have accomplished my wish; I will, therefore, now return home." The elder brother said he would travel in the world. They divided the money. The elder brother gave his share in charge to the younger, to be delivered to the wife of the former. When he returned home, he gave his brother's wife the share of the money, but not the ruby.—Three years afterwards, the elder brother returned from his travels, and not seeing the ruby with his own wife, he asked his brother what was become of it? He said, "I gave it to your wife." Says the elder, "She denies "having received it." "She tells a falsehood," rejoins the younger. The man began to correct his wife: she thereupon fled, and carried her complaint before the Cazy; who summoned both the husband and the brother. The Cazy asked the latter, whether any person was present when he delivered the ruby to the woman? He named two, whom the Cazy told him to produce. The younger brother, having given a little [illegible]o two people, engaged them to give false evidence before the Cazy. In sh[illegible]y gave their depositions, and the Cazy told the husband to depart, and take the ruby from his own wife. The wife, in tears, presented herself before the King, and set forth her case. The King asked her, why she had not been to the Cazy? She answered, that she had been before him, but that he had not given a proper decision. The King sent for the two brothers and the witnesses, and having separated them, gave each a piece of wax, and direct[illegible] to make a model of the ruby. The two brothers made their's both alike; bu[illegible] witnesses made their's of different forms. The King then ordered the wom[illegible] make a model; but she excused herself, saying, "How can I describe the ruby, having never seen it?" The King threatened the witnesses with death, if they persisted in giving false evidence; but promised them pardon, if they discovered the truth. They therefore confessed that they had given false testimony. When the younger brother had received a few stripes, he also confessed himself guilty.—The King reprimanded the Cazy for not having decided properly; and commanded that the ruby should be given to the woman.

## STORY XV.

A youth entrusted an hundred Dinars to the care of an old man, and then went a journey. When he returned, he wanted his money; and the old man denied having received it. Upon complaining to the Cazy, he summoned the old man, and asked whether the young man had entrusted him with the money? and he answered, "No."

...ي پير مرد را سخت سوکند بخور جوان کریان شد و کفت اورا از سوکند هیچ پاک نیست بار ها سوکند دروغ خورده‌است قاضي جوان‌را کفت آنوقت که زر باو سپردي کجا نشسته بودي کفت زير درختي کفت چرا کفتي که کواه ندارم آن درخت کواه تست نزد آن درخت برو وبکوکه قاضي ترا مي طلبد پيرمرد تبسم کرد جوان کفت اي قاضي مي‌ترسم که درخت از حکم تو نخواهد آمد قاضي کفت مهر من ببر و بکوکه اين مهر قاضي است البته خواهد امد جوان مهر قاضي کرفت و رفت قاضي بعد ساعتي از پير مرد پرسيد که آن جوان نزد درخت رسيده باشد کفت نه چون جوان نزد درخت رفت و مهر قاضي نمود وکفت قاضي ترامي طلبد از درخت هيچ نشنيد عمکين بازآمد [illegible] مهر تو درخت‌را نمودم هيچ جواب نداد قاضي کفت درخت آمد و کواهي داده باز رفت پير مرد کفت اي قاضي اين چه سخن است هيچ درخت اينجا نه آمد قاضي کفت راست ميکوئي نه آمد ليکن آنوقت که از تو پرسيدم که جوان نزد درخت رسيد جواب دادي که نرسيد اکر تو زير آن درخت نقد نکرفتي چرا نکفتي که کدام درخت است آنرا نميدانم ازين معلوم مي[illegible]ان راست ميکويد پير مرد الزام يافت وزر بجوان داد

## حکايت شانزدهم

ماهي کيري هميشه ماهيان دريا کرفتي و در بازار فروختي روزي يک ماهي زنده کرفت و انچنان خوب کاهي نکرفته بود در دل خود کفت که اکر اين ماهي‌را در بازار بفروشم زياده از دو سه فلوس نخواهم يافت مصلحت انست که پيش پادشاه برم البته بسيار انعام خواهد داد القصه ماهي را پيش پادشاه برد پادشاه چون ماهي‌را ديد بسيار پسنديد و خوشنود شد و حکم کرد که ماهي کير را صد روپيه دهند وزير ان وقت حاضر بود در کوش پادشاه عرض کرد که براي يک ماهي اينقدر نقد دادن مصلحت نيست پادشاه جواب داد که اکر ندهم جاي شرم است زيرا که حالا حکم

The Cazy then inquired of the young man, whether he could produce any witness? but he said, he could not. Upon this, the Cazy required the old man to take his oath. The young man wept, and said, "Alas! he has no dread of an oath; he has "frequently perjured himself." The Cazy said to the youth, "At the time that "you delivered the money to him, where were you sitting?" He replied, "Under "a tree." "Why, then," rejoined the Cazy, "did you say you had no evidence? "The tree is your evidence: go to the tree, and say to it, the Cazy cites you." The old man smiled. The youth said, "I fear, O Cazy! that the tree will not "come at your command." The Cazy said, "Take my seal, and say, this is the "Cazy's seal, when the tree will certainly come." The youth departed, carrying with him the Cazy's seal. A short time after, the Cazy asked the old man, "Can "the youth by this time be arrived at the tree?" He answered, "No." When the youth came to the tree, he held forth the Cazy's seal, and said, "The Cazy "requires your attendance." But, not hearing any thing, he returned, sadly distressed, and said, "I showed your seal to the tree; but it did not return any "answer." The Cazy said, "The tree came, and, having given evidence, went "back again." The old man exclaimed, "O Cazy, what words are these; no tree "came here!" The Cazy said, "You are right, the tree did not come; but at the "time when I asked you whether or not the youth was arrived at the tree? you "answered, that he could not be then arrived; now, if you had not received the "money under the tree, why did not you say, "What tree is it? I do not know it:" "and, from this circumstance, it is evident that the young man speaks the truth." The old man, being convicted, gave the youth his money.

## STORY XVI.

A fisherman, whose business it was to catch fish in the river, which he sold in the market, one day caught a live fish, more beautiful than any one that had before come to his hands. He said to himself, "If I was to sell this fish in the market, I should "not get more than two Feloose; it will be better for me to carry it to the King, "who will certainly give me a great reward." In short, he carried it to the King, who was so much pleased that he ordered him an hundred rupees. The Vizier, being present at the time, said in the King's ear, "It is not proper to give such a sum of "money for a single fish." The King answered, "Now that I have ordered the "money, it would be disgraceful not to give it." The Vizier said, "You had

کرده‌ام وزیر کفت مصلحت آن است که از ماهي کیر بپرسید که این ماهي نراست یا ماده اکر بکوید که نراست ماده را بخواهید اکر بکوید ماده است نررا بخواهید ماهي کیر مثل آن آوردن نخواهد توانست پس انعام هم نخواهد یافت پادشاه سخن وزیر پسندید و از ماهي کیر پرسید که این ماهي نرست یا ماده ماهي کیر جواب داد که این ماهي خنثي است پادشاه بسیار خندید و دو صد روپیه اورا بخشید

## حکایت هفدهم

سوداکران پیش پادشاهي رفتند و اسپانرا براو عرض نمودند پادشاه بسیار پسند ید و خریدو دولک روپیه زیاده از قیمت بسوداکران داد و فرمود که از ملک خود باز اسپانرا بیارید سوداکران رخصت شدند روزي پادشاه در حالت خوشي وستي وزیررا کفت که اسامي جمیع احمقان بنویس وزیر عرض کرد که پیش ازین نوشته ام و اول نامها نام حضرتست پرسید چرا کفت سوداکران را دولک روپیه که براي آوردن اسپان بي ضامني و اطلاع ساکن انها عنایت شد علامت حماقت است پادشاه کفت اکر سوداکران اسپان را بیارند پس چه باید کرد کفت اکر بیارند نام حضرت از دفتر احمقان محوخواهم کرد و نام سوداکران انجا خواهم نوشت

## حکایت هژدهم

روزي شاعري تقصیري کرد پادشاه جلاد را فرمود که رو بروي من اورا بکش لرزه در اندام شاعر افتاد ندیمي اورا کفت این چه نامردي و بیجکریست مردان کاهي اینچنین نمي ترسند شاعر کفت اي ندیم اکر تو مردي بیابجاي من بنشین تامن برخیزم پادشاه این لطیفه پسندید و خندید و تقصیر او معاف فرمود

"better ask the fisherman whether the fish is male or female. If he says it is a "male, require a female; and should he tell that it is a female, then ask for a male: "the fisherman will not be able to bring such another fish; consequently neither "will he receive the gift." The King approved of the Vizier's words, and asked the fisherman, "Whether is the fish male or female?" He answered, "The fish is an "hermaphrodite." The King laughed very heartily, and gave him two hundred rupees.

## STORY XVII.

Some merchants went to a King, and exhibited some horses. The King liked them very much, and bought them. He gave the merchants two lacks of rupees over and above the purchase, and told them to bring more horses from their own country. The merchants took their leave. One day the King, being exhilarated with wine, said to the Vizier, "Make out a list of all the blockheads in my dominions." He represented, that he had already done so, and had put his Majesty at the head of them. The King asked, why? He replied, "Because you gave two lacks of rupees "for horses to be bought by merchants, for whom no person is security, neither "does any one know what country they belong to; and this is a sign of stupidity." The King said, "But if they should bring the horses, what is then to be done?" He answered, "If they should bring them, I would then erase your Majesty's name "from the list of blockheads, and put the merchants in its stead."

## STORY XVIII.

One day a poet having committed a crime, the King ordered the executioner to put him to death in the royal presence. A trembling seized the poet's body. A courtier called out to him, "What cowardice and irresolution is this! a man never "suffers dread in this manner." The poet replied, "Mr. Courtier, if you are a "man, sit in my place, and allow me to stand up." The King was so much pleased at this stroke of humour, that he laughed, and pardoned his offence.

## حکایت نوزدهم

زني میرفت مردي اورا دید و دنبال او روان شد زن پرسید که چرا پس من مي ائي گفت بر تو عاشق شده ام زن گفت بر من چه عاشق شده خواهر من از من خوبتر است پس من مي آید برو و براو عاشق شو مرد از انجا برگشت و زني بدصورت دید بسیار ناخوش گردید و باز نزد او رفت و گفت چرا دروغ گفتي زن گفت تو نیز راست نگفتي اگر عاشق من مي بودي پیش دیگري چرا میرفتي مرد شرمنده شد

## حکایت بیستم

کوزي را گفتند میخواهي که پشت تو راست شود یا پشت دیگر مردمان همچو پشت تو کوز گردد گفت میخواهم که پشت دیگر مردمان کوز گردد تا ازان چشم که دیگران مرا مي بینند من انهارا به بینم

## حکایت بیست و یکم

شخصي هر روز شش نان میخرید روزي دوستي ازوي پرسید شش نان هر روز چه مي کني گفت نانيرا نگاه میدارم و یک نانرا مي اندازم و دو نانرا واپس میکنم و دو نانرا قرض میدهم ان دوست گفت سخن تو هیچ نمي فهمم صاف بگو گفت یک نان که میدارم میخورم و ناني که مي اندازم خوشدامنرا میدهم و دو نان که واپس میکنم مادر و پدررا میدهم و دو نان پسران خودرا میدهم

## حکایت بیست ودوم

امیر تیمورلنگ چون بهندوستان رسید و مطربان طلبید و گفت از بزرگان شنیده ام که درین شهر مطربان کامل اند مطربي نابینا پیش پادشاه حاضر شد و سرود اغاز کرد پادشاه بسیار خوش گردید و نام او پرسید گفت نام من

## STORY XIX.

A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than me; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a story?" The woman answered, "Neither did you speak truth; for, if you are in love with me, why did you go after another woman?" The man was confounded.

## STORY XX.

They asked an hump-backed man, "Whether do you wish that your back was straight, and that those of other men should become crooked like your's?" He answered, "I wish that other men's backs were bent, in order that I might see them with the same eyes as they view me."

## STORY XXI.

A person making it a practice to buy six loaves every day, a friend asked him what he did with six loaves every day? He answered, "I keep one loaf, another I throw away, two loaves I return, and two others I lend." The friend said, "I don't comprehend your meaning; speak plainly." He replied, "The loaf which I keep, I eat; and the one which I throw away, is what I give to my wife's mother; the two which I return, I give to my father and mother; and I lend two loaves to my sons."

## STORY XXII.

When Timourleng, (Tamerlane) invaded Hindostan, having sent for some singers, he said, "I have heard from many people that there are excellent singers in this city." A blind musician, who was present, began singing; with which the King

دولت است پادشاه کفت دولت هم کور میشود او جواب داد که اکر دولت کور نبودي بخانه لنک نه امدي پادشاه این جواب بپسندید و انعام بسیار باو داد

## حکایت بیست و سیم

شخصي نزد طبیب رفت و کفت شکم من درد میکند دوا کن طبیب پرسید امروز چه خوردهٔ کفت نان سوخته طبیب دوا در چشم او کردن خواست آن شخص کفت اي طبیب درد شکم را با چشم چه نسبت حکیم کفت اول ترا دواي چشم مي باید کرد زیرا که اکر چشمت درست بودي نان سوخته نمیخوردي

## حکایت بیست و چهارم

روزي پادشاه از شاعري رنجید جلادرا فرمود که رو بروي من بکش جلاد براي شمشیر اوردن رفت شاعر حاضرانرا کفت تا شمشیر آورده شود مرا سیلي ها بزنید که پادشاه خوش شود پادشاه تبسم نمود و تقصیر او بخشید

## حکایت بیست و پنجم

شاعري تونکري‌را مدح کرد هیچ نیافت پس هجو کرد تونکر اورا هیچ نکفت روز دیکر شاعر بر دروازهٔ او رفت و نشست تونکر کفت اي شاعر مدح کردي هیچ ترا ندادم هجو کردي هیچ نکفتم حالا چرا اینجا نشستهٔ کفت حالا میخواهم که اکر بمیري مرثیهٔ تو بکویم

## حکایت بیست و ششم

پادشاهي در خواب دید که تمام دندانهاي او افتاده‌اند از منجمي تعبیر آن

was much pleased, and asked his name. He said, "My name is *Dowlet*," (or Fortune.) The King remarked, "Fortune is also blind." The blind man replied, "If Fortune had not been blind, she would not have come to the house of a cripple." The King was pleased at his repartee, and bestowed on him a considerable gift.

## STORY XXIII.

A person went to a physician, and, complaining of a pain in his belly, asked for some medicine. The physician asked what he had eaten that day; and he answered, "Burnt bread." The doctor wanted to apply some medicine to the man's eyes, when he said, "O doctor! what connection is there between the belly-ach and the "eyes?" The doctor answered, "You first require medicine for your eyes; be- "cause, if they had seen perfectly, you would not have eaten burnt bread."

## STORY XXIV.

Once on a time, a King was angry with a Poet, and ordered the executioner to put him to death in his presence. The executioner went to fetch a sword. The Poet said to the by-standers, "Whilst they are bringing the sword, give me some slaps, "to divert his Majesty." The King smiled, and pardoned him.

## STORY XXV.

A poet made the eulogium of a rich man, but got nothing for it; he then abused him, without his saying any thing. Another day, the poet went and seated himself at the rich man's gate; who, therefore, said to him, "You praised me, and I said "nothing; you abused me, and I uttered not a word: now, why are you sitting "here?" He answered, "I now only want that when you die I may perform the "funeral service."

## STORY XXVI.

A King saw in a dream, that all his teeth had fallen out. He required the interpretation of an astrologer; who said, that all the King's children and relations

پرسید گفت که اولاد واقارب پادشاه همه رو بروی پادشاه خواهند مرد پادشاه در خشم شد و منجم را قید کرد و منجم دیگررا طلبید و تعبیر آن خواب پرسید عرض کرد که از همه اولاد و اقارب پادشاه زیاده تر خواهد زیست پادشاه این نکته پسندید وانعام داد

## حکایت بیست و هفتم

شخصی، مرتبه بزرگ یافت دوستی برای تهنیت پیش او رفت آن شخص پرسید کیستی و چرا آمده دوست او شرمنده گردید و گفت مرا نمی شناسی دوست قدیم توام برای تعزیت نزد تو آمده ام شنیده‌ام که کور شدهٔ

## حکایت بیست و هشتم

پادشاهی در جنگ شکست یافت شخصی از فوج دشمن اورا گرفت و نشناخت که پادشاه است اسباب خود برسر او نهاد چون بمنزل رسید قدری برنج اورا داد که بپز و بخور پادشاه بسیار گرسنه بود برنج را در سبو کرد و برآتش نهاد و خود از آتش دور نشست سگی آمد و سبورا گرفت و گریخت پادشاه خندید آن شخص بر پادشاه غضه شد و گفت ای احمق سگ سبوی ترا برد و خنده کردی بگو سبب چیست پادشاه خاموش ماند چون تازیانه یافت گفت روزی چنان بودم که هرگاه برای شکار میرفتم صدشتر اسباب باور چیخانهٔ من همراه میرفت امروز چنان هستم که مشت برنج هم سگ نگذاشت آن شخص عذر تقصیرات نمود و گذاشت

## حکایت بیست و نهم

روزی مرغی بر درختی نشسته بود پادشاه اورا دید و باحاضران گفت که این را به تیر خواهم کشت تیر و کمان را گرفت و تیر بر مرغ انداخت و خطا کرد مرغ پرید پادشاه بسیار خجل گردید شخصی برای دفع خجلت گفتن گرفت که پادشاه

would die before his face. The King was wroth, and having ordered the astrologer into confinement, sent for another, and demanded the interpretation of the dream. He said, that the King would outlive all his children and relations. The King approved of this mystical signification, and made him a present.

## STORY XXVII.

A person having obtained considerable promotion, a friend came to congratulate him thereon. He asked him, "Who are you; and wherefore are you come?" The other was surprised, and said, "Do not you know me? I am your old friend; I came to condole with you, having heard that you had lost your sight."

## STORY XXVIII.

A King being defeated in battle, one of the enemy's soldiers seized him, and, not knowing who he was, put his own baggage on his head. When they got to the end of their journey, he gave the King a little rice, that he might dress and eat it. The King was very hungry. He put the rice into an earthen pot, placed it on the fire, and seated himself at some distance. A dog came, seized the pot, and ran away with it. The King laughing, the soldier was angry, and said, "O blockhead, the dog carried away your pot, and you laughed! tell me the cause of your mirth?" The King was silent; but after receiving some stripes, said, "Once I was in such circumstances, that whenever I went a hunting, an hundred camels accompanied me, laden with the furniture of my kitchen: to-day, I am in such a condition that a dog has not left me even an handful of rice." The soldier asked pardon for his behaviour, and set the King at liberty.

## STORY XXIX.

One day a bird was sitting on a tree: a King saw it, and said to his courtiers, "I will kill it with an arrow." He took a bow and arrow, discharged the arrow at the bird, and missing his aim, the bird flew away. The King was very much ashamed,

اکر اول مرغ را کشتن خواست کستن مي توانست ليکن بر جان او رحم کرد و قصد اخطا نمود

## حکايت سيم

شخصي يک طوطي پرورد و اورا زبان پارسي اموخت طوطي درجواب هر سخن مي کفت درين چه شک روزي آن شخص طوطي را در بازار براي فروختن برد و صد روپيه قيمت آن ظاهر کرد مغلي از طوطي پرسيد که لايق صد روپيه هستي کفت در اين چه شک مغل خوشنود شد و طوطي را خريد و بخانه خود برد هر سخن که با طوطي ميکفت جواب آن درين چه شک ميافت در دل خود شرمنده و پشيمان کرديد و کفت حماقت کردم که چنين طوطي خريدم کفت درين چه شک مغل را تبسم امد و طوطي را آزاد کرد

## حکايت سي و يکم

روزي بادشاهي مع شاهزاده بشکار رفت چون هوا کرم شد بادشاه و شاهزاده لباده خودرا بردوش مسخرهٔ نهادند بادشاه تبسم کرد و کفت اي مسخره بر تو بار يک خراست کفت بلکه بار دو خر

## حکايت سي و دوم

مسخرهٔ با زني شادي کرد بعد از چهار ماه زن او پسر زائيد شوهر را کفت اين پسررا چه نام خواهي داشت کفت پيک چرا که راه نه ماه در چهار ماه طي کرد

## حکايت سي و سيوم

دانشمندي در مسجد مي نشست و با مردمان وعظ مي کفت شخصي دران مجلس هر روز مي کريست روزي دانشمند کفت که سخن من در دل اين شخص بسيار

when a person, in order to comfort him, said, "The King at first intended to have "killed the bird, but he had mercy on its life, and took pains to miss."

## STORY XXX.

A person kept a parrot, and taught it the Persian language. The parrot, in answer to every word, would say, "*Dur een chĕh shuck,*" or, "What doubt is there of "this?" One day the man carried the parrot to market for sale, and fixed the price at an hundred rupees." A Moghul asked the parrot, "Are you worth an hundred rupees? He answered, "What doubt is there of this?" The Moghul was delighted, bought the parrot, and carried it home. Whatever he said, he received for answer, "What doubt is there of this?" He was ashamed of himself, and repented of his bargain, and said, "I committed a folly in buying this bird." The parrot said, "What doubt is there of this?" The Moghul smiled, and gave the parrot his liberty.

## STORY XXXI.

One day a King and his Son went a hunting. The weather being hot, they put their fur cloaks on the back of a jester. The King smiled, and said to the buffoon, "You have an ass's load upon you. He answered, "Yes; or rather the burdens of "two asses."

## STORY XXXII.

A jester married a woman, who, after four months, was brought to bed of a boy. She asked her husband, what name he would give his son? He answered, "Call him "Courier, for he has performed a journey of nine months in the space of four."

## STORY XXXIII.

A learned man made a practice of placing himself in a mosque, and preaching to the people. One of the congregation wept constantly. One day the preacher said, "My words make great impression on this man's heart, which is the reason of his

اثر میکند ازین سبب میکرید دیکران آن شخص‌را کفتند که در دل ما سخ
دانشمند هیچ اثر نمیکند چکونه دل داري که میکرئي کفت بر سخن دانشم
نمیکریم بلکه یک خصي پرورده بودم و اورا بسیار دوست داشتم چون خصم
پیرشد مرد هرکاه دانشمند سخن میکوید و ریش او مي جنبد خصي مرا یاد مي آ
زیرا که اوهم اینچنین ریش دراز داشت

## حکایت سي و چهارم

شخصي دستار درویشي کرفت و کریخت درویش بکورستان رفت و
نشست مردمان اورا کفتند که آن شخص دستار ترا بطرف باغ برد در کورستان
چرا نشستهٔ و چه میکني کفت او نیز آخر اینجا خواهد امد ازین سبب اینجا
نشسته ام

## حکایت سي و پنجم

پادشاهي با وزیر خرما میخورد و تخم خرما نزد وزیر مي انداخت بعد خوردن وزیر را
کفت بسیار خوار هستي زیرا که تخم خرما بسیار پیش تو افتاده اند وزیر کفت
نه جهان پناه بسیار خوار هستند که نه تخم کذاشتند نه خرما

## حکایت سي و ششم

روزي سکندر با حاضران کفت که کاهي کسي را محروم نکردم هر کس هر چه از
من خواست بخشیدم شخصي انوقت عرض کرد که خداوند مرا یکدرم درکار است
ببخش سکندر فرمود که از پادشاهان چیز محقر خواستن بي ادبي است آن
شخص کفت که اکر پادشاه‌را از یکدرم دادن شرم مي آید ملکي مرا بخشد
سکندر کفت اول سوال کردي کم از مرتبه من و دیکر سوال کردي زیاده از
مرتبه خود هر دو سوال بیجا کردي آن شخص لاجواب و شرمنده کردید

" crying so much." Others observed thus to the man who wept, "The learned " man does not make any impression on our minds; what kind of a heart must you " have to be always in tears?" He answered, " I do not weep at his discourse; " but I had a capon'd goat, of whom I was exceedingly fond; when the goat grew " old, he died: now, whenever the learned man speaks and wags his chin, the goat " comes to my remembrance, for he had just such a long beard."

## STORY XXXIV.

Somebody seized a Dirveish's turband, and ran away with it. The Dirveish repaired to the church-yard, and there seated himself. The people said to him, "The " man who took your turband went towards the orchard; why are you sitting in " the churchyard, what are you about?" He answered, "He too must come here " at last, and therefore I have seated myself in this place."

## STORY XXXV.

A King was eating dates along with his Vizier, and flung all the stones near the latter. When they had done, the King said to the Vizier, " Thou art a great glut- " ton, to have such a number of date stones before you." The Vizier answered, " No, the Asylum of the World has a voracious appetite, having left neither dates " nor stones."

## STORY XXXVI.

One day Secunder (Alexander the Great) said to his courtiers, " I have never dis- " appointed any man, for whatever has been asked of me I have granted." A person immediately said to him, " O my lord! I am in want of one Direm, bestow it " upon me." Secunder answered, " It is disrespectful to ask Kings for trifles." The man replied, " If your Majesty is ashamed to bestow a single Direm, then give " me a kingdom." Secunder rejoined, " First you requested what it was beneath " my dignity to grant, and your second request exceeds what is becoming your own " condition; you were absurd in both petitions." The man was abashed, having nothing to say in answer.

## حکایت سي و هفتم

پادشاهي از مسخره برنجید و زیر پاي فیل انداختن فرمود مسخره شور نمود که اي خداوند من ضعیف لایق پاي فیل نیستم مرا زیر پاي صعوه انداز و زیر پاي فیل وزیر را زیرا که وزیر فربه است استخوانهاي او در پاي فیل نخواهند خلید پادشاه طرف وزیر دید و تبسم کرد و گفت چه میگوئي وزیر عرض کرد که براي خدا تقصیر این حرام زاده ببخش و گرنه مرا نیز در بلا خواهد انداخت پادشاه را سخره مسخره و شفاعت وزیر پسند آمد تقصیر معاف کرد و خلعت بخشید

## حکایت سي و هشتم

شیري و مردي در یکجا نه تصویر خودها دیدند مرد شیررا گفت مي بیني شجاعت انسان که شیررا تابع کرده است شیر گفت مصور این انسان است اگر شیر مصور بودي اینچنین نبودي

## حکایت سي و نهم

شخصي پیش یک نویسنده رفت و گفت خطي بنویس گفت پاي من درد میکند آن شخص گفت ترا جائي فرستادن نمیخواهم که چنین عذر میکني جواب داد که این سخن تو راست است لیکن هرگاه که براي کسي خط مي نویسم طلبیده مي شوم براي خواندن ان زیرا که دیگر شخص خط من خواندن نمیتواند

## حکایت چهلم

شخصي خطي مي نوشت مردي بیگانه نزد او نشست و طرف خط میدید آن شخص در خط نوشت که مردي بیگانه و احمق نزد من نشسته است و خطرا میخواند ازین

## STORY XXXVII.

A King being displeased at a jester, ordered him to be cast under the feet of an elephant. The jester cried out, "O my lord! I am a poor lean creature, not fit for "the foot of an elephant; throw me under the feet of a sáweh*, and the Vizier "under the former, for he is so plump that his bones will not prick the feet of the "elephant." The King, looking towards the Vizier, smiled, and asked him what he had to say. The Vizier said, "For God's sake, pardon this ill-born fellow; he "will else involve me in misfortune." The King being pleased at the jester's speech, and out of regard for the Vizier, forgave the jester his fault, and bestowed on him a dress of honour.

## STORY XXXVIII.

A lion and a man saw in a house their own pictures. The man said to the lion, "Do you behold the valour of the man, who has overcome the lion?" He answered, "The painter was a man; but if the picture had been executed by a lion, the repre-"sentation would not have been after this manner."

## STORY XXXIX.

A person went to a scribe, and desired him to write a letter. He said, "I have a "pain in my foot." The man replied, "I don't want to send you to any place, "that you should make such an excuse." Says the scribe, "Your observation is "just; but whenever I write a letter for any one, I am always sent for to read it, "because no other person can make it out."

## STORY XL.

A person was writing a letter, and a stranger, who sat near, was looking that way. He accordingly wrote, that a stranger, a stupid fellow, was sitting near him, and

* A kind of sparrow with a red head.

سبب هیچ راز نمي نویسم آنمرد گفت مرا احمق مي پنداري چرا راز نمي نویسي خط تو نخوانده‌ام نویسنده گفت اگر خط من نخواندي چگونه معلوم کردي که چنین نوشته ام

## حکایت چهل و یکم

روزي باز خروسي را گفت بسیار بیوفا هستي مردمان ترا مي پرورند و براي تو خانه مي سازند و هرگاه ترا گرفتن میخواهند چرا میگریزي من اگر چه مرغ جنگلي ام لیکن چند روز که از دست مردمان طعمه میخورم براي ایشان شکار میکنم و هرچند دور میروم چون طلبیده میشوم باز مي آیم خروس جواب داد که کاهي بازي را بر سیخ دیدهٔ و من بسیار خروسان را بر سیخ کباب و بسیار خروسان را براتش بریان دیده‌ام تو بسیار دور گریزي اگر بازي‌را بر سیخ بیني باز لا جواب شد

## حکایت چهل و دوم

دانشمندي مصاحب پادشاه بود موي ریش خود میکند روزي پادشاه اورا گفت که اگر بار دیگر موي ریش خواهي برکند بر تو سیاست خواهم نمود بعد چند روز دانشمند کاري کرد که پادشاه بسیار براو مهربان گردید و اورا گفت هرچه بخواهي ترا ببخشم دانشمند گفت ریش من مرا ببخش دیگر هیچ نمي خواهم پادشاه تبسم کرد و گفت اگر خوشي تودر همین است بخشیدم

## حکایت چهل و سیوم

زشت روي پیش طبیب رفت و گفت بر زشت‌ترین جاي مرا دملي شده است دوابده طبیب بر روي او نظر کرد و گفت دروغ میگوئي روي تومي بینم بران هیچ دمل نیست

reading his letter, on which account he did not write any secrets. The man said, "Do you take me for a blockhead? why don't you write your secrets? I have not "read your letter." The writer replied, "If you have not read my letter, how "came you to know what I have written?"

## STORY XLI.

Once on a time a hawk said to an house-cock, "You are very ungrateful; for "men feed you, and provide you a dwelling; yet whenever they want to catch you, "why do you run away? Although I am a wild bird, yet, after having eaten food "for a few days from the hands of men, I hunt for them; and, to whatever "distance I may go, when I am called I return." The cock, in answer, asked, "Did you ever see an hawk upon a spit? but I have seen many cocks roasting on "spits, and a great number frying on the fire. You would fly to a great distance, "if you were to see an hawk on a spit."

## STORY XLII.

A learned man, who was the favourite of a King, had a trick of plucking hairs out of his beard. One day the King said to him, "If again you pull a hair out of "your beard, I will punish you." Some days afterwards, having performed a piece of business, the King showed him great kindness, and said, "I will bestow on you "whatever you ask." He answered, "Only give me the free use of my beard; I "ask nothing else." The King smiled, and said, "If this is your wish, I will "grant it."

## STORY XLIII.

An ugly fellow went to a physician, and said, "There is a boil come on the most "unseemly part of me." The physician, looking at him, said, "You tell a false-"hood; for I see your face, and there is no boil on it."

## حکایت چهل و چهارم

شخصي نوکر خود را کفت که علي الصباح اکر دو زاغ را یکجا نشسته بیني مرا خبر کن که انهارا خواهم دید و شکون نیک خواهم یافت تمام روز مرا بخوشي خواهد کذشت القصه نوکر او دو زاغ را یکجا دید صاحب خودرا خبر داد صاحب او چون بیرون آمد یک زاغ‌را دید دیکر زاغ پریده بود بسیار بر نوکر غصه شد و تازیانه زدن کرفت همان وقت دوستي براي او طعام فرستاد نوکر عرض کرد که اي خداوند یک زاغ را دیدي طعام یافتي اکر دو زاغ را میدیدي هم، یافتي انچه من یافتم

## حکایت چهل و پنجم

طبیبي هرگاه بکورستان رفتي چادر برسر و روي خود کردي مردمان پرسیدند که سبب این چیست کفت از مردکان این کورستان شرم میکنم زیرا که از دواي من مرده اند

## حکایت چهل و ششم

روزي پادشاهي ظالم تنها از شهر بیرون رفت شخصي‌را زیر درختي نشسته دید پرسید که پادشاه این ملک چکونه است ظالم یا عادل کفت بسیار ظالم است پادشاه کفت مرا مي شناسي کفت نه پادشاه کفت منم سلطان این ملک آنمرد ترسید و پرسید مرا مید اني پادشاه کفت نه کفت پسر فلان سوداکر ام هرماه سه روز دیوانه میشوم امروز یکي از ان سه روز است پادشاه خندید و اورا هیچ نکفت

## حکایت چهل و هفتم

شاعري پیش تونکري رفت و بسیار اورا ستود تونکر خوشنود شد و کفت نزد من نقد نیست لیکن غله بسیار است اکر فردا بیایي بدهم شاعر

## STORY XLIV.

A person said to his servant, "If you see two crows together early in the morning, " apprize me of it, that I may also behold them, as it will be a good omen, whereby " I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He was very angry, and began to horsewhip the servant; at which time a friend sent him some victuals. The servant said, " O my lord! " you saw only one crow, and have obtained victuals; had you seen two, you would " have met with my fare."

## STORY XLV.

A certain physician, whenever he went to the burying-ground, was used to put a sheet over his head and face; and when people asked him the reason thereof, he said, " I am ashamed of the dead in this cemetery, because they died of my medicines."

## STORY XLVI.

One day a tyrannic King having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, "What is the character of the King of " this country? is he oppressive, or just?" He answered, " A great tyrant." The King said, " Do you know me?" He answered, " No." The King rejoined, " I " am the Monarch of this place." The man was terrified, and asked, " Do you " know who I am?" The King said, he did not. He rejoined, " I am the son of " such a merchant; three days in every month I lose my senses, and this is one of " those three days." The King laughed, and ended the conversation.

## STORY XLVII.

A poet went to a rich man, and bestowed great praises on him; at which the latter being pleased, said, "I have not any money at command, but a large quantity of

بخانه خود رفت و وقت فجر نزد تونکر باز آمد تونکر پرسید چرا آمدي گفت دیر
وعدهٔ دادن غله کردید ازین سبب آمده‌ام تونکر گفت عجب احمق هستي تو
سخن مرا خوش کردي من نیز ترا خوش نمودم حالا غله چرا دهم شاعر شرمنده
شده باز رفت

## حکایت چهل و هشتم

درویشي تقصیر بزرگ کرد پیش حبشي کوتوال بردند کوتوال حکم کرد که تمام
روي درویش سیاه کنید و در تمام شهر کرد انید درویش گفت اي کوتوال
نصف روي من سیاه کن و گرنه همه مردمان شهر خواهند دانست که حبشي
کوتوال هستم کوتوال ازین سخن خندید و تقصیر درویش معاف کرد

## حکایت چهل و نهم

نابینائي در شب تار چراغ در دست و سبو بر دوش گرفته در بازار میرفت
شخصي ازوي پرسید که اي احمق روز و شب در چشم تو یکسان است از چراغ
ترا فایده چیست نابینا خندید و گفت این چراغ براي من نیست بلکه براي تست
تا در شب تار سبوي مرا نشکني

## حکایت پنجاه

درویشي بر دوکان بقالي رفت و در خریدن شتابي کرد بقال درویش را دشنام
داد درویش درخشم شد و پاپوشي برسر بقال زد بقال پیش کوتوال رفت
و نالش نمود کوتوال درویشرا طلبید و پرسید که چرا بقال را زدي درویش
گفت که بقال مرا دشنام داد کوتوال گفت اي درویش تقصیر بزرگ کردي
لیکن فقیر هستي ازین سبب ترا سیاست نمي کنم برو هشت آنه ببقال بده که

" grain; if you come again to-morrow, I will give you some." The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, " Yesterday you promised to give me some grain, and " I am now come for it." The other replied, " You are an egregious blockhead; " you delighted me with words, and I have also pleased you; why, therefore, " should I give you any corn?" The poet went away ashamed.

## STORY XLVIII.

A Dirveish, having committed a capital offence, was carried before Hubshee Cutwal*, who sentenced him to have the whole of his face blacked, and to be exposed throughout the city. The Dirveish said, " O Sir, black only half my face, or " else the people of the city will mistake me for Hubshee Cutwal." The Cutwal laughed at this speech, and remitted the punishment.

## STORY XLIX.

A blind man, in a dark night, having taken a lamp in his hand, and an earthen jar on his shoulders, went into the market-place. Somebody said to him, " You block-" head, day and night are the same in your eyes; of what use can a lamp be to " you?" The blind man, laughing, replied, " This lamp is not intended for my " own, but for your use, in order that in this dark night you may not break " my jar."

## STORY L.

A Dirveish went to a grocer's shop, and was in a great hurry to buy something. The grocer abused the Dirveish, who struck him on the head with his slipper.— The grocer went and made his complaint to the Cutwal, who sent for the Dirveish, and asked why he had struck the man. He answered, because he had received foul language from him. The Cutwal said, " O Dirveish! you have been guilty of a " great offence; but you are a Fakeer, and therefore I do not punish you: go away,

* Siddee Folád Khan, an Ethiopian, was Cutwal of Shahjehanabad in the time of Alumgeer.

سزاي تقصير تو همين است درويش يکروپيه از جيب خود براورد و دردست کوتوال داد و يک پاپوش برسر کوتوال زد و کفت اکر چنين انصاف است هشت آنه تو بکير و هشت آنه انرا بده

## حکايت پنجاه و يکم

نقاشي در شهري رفت و انجا پيشه طبابت اغاز کرد بعد چند روز شخصي وطن او در ان شهر رسيد و اورا ديد و پرسيد که حالا چه پيشه ميکني کفت طبابت پرسيد چرا کفت از براي انکه اکر درين پيشه تقصيري ميکنم خاک انرا مي پوشد

## حکايت پنجاه و دوم

شاعري مسکين پيش توانکري رفت و چنان نزديک او نشست که ميان شاعر و توانکر از يک وجب زياده تفاوت نبود توانکر ازين سبب برهم شد روي ترش کرد و پرسيد که در ميان تو و خر چه تفاوت است کفت بقدر يک وجب توانکر ازين جواب بسيار خجل شد و عذر نمود

## حکايت پنجاه و سيوم

کدائي بر دروازه توانگري رفت و سوال کرد از اندرون خانه جواب آمد که بي بي در خانه نيست کدا کفت پارهٔ نان سوال کرده بودم بي بي را نخواستم که چنين جواب يافتم

## حکايت پنجاه و چهارم

پادشاهي دانشمندي را طلبيد و کفت ميخواهم که ترا قاضي اين شهر کنم دانشمند کفت لايق اينکار نيم پادشاه پرسيد چرا جواب داد که انچه کفتم اکر راست کفتم مرا معذور داريد و اکر دروغ کفتم پس دروغ کورا قاضي کردن مصلحت نيست پادشاه عذر دانشمند پسنديد و اورا معذور داشت

" and give eight annas to the grocer, which is equivalent to your fault." The Dirveish took a rupee out of his pocket, and put it into the Cutwal's hand, and, striking him a blow on the head with his slipper, said, " If such is justice, take you " eight annas, and give eight annas to the grocer."

## STORY LI.

A painter went to a strange city, where he began to practise physic. Some time after, a countryman of his came there, and asked him what profession he now followed. He answered, physic. The other asked, why? and he replied, "Because, if " in this art I should commit a fault, the earth hides it."

## STORY LII.

An indigent poet paid a visit to a rich man, and seated himself so near that there was not more distance than a span between them. The rich man, offended thereat asked him, "What difference is there between you and an ass?" He answered, " The measure of one span." The other was very much confounded at this answer, and made an apology.

## STORY LIII.

A beggar went to the gate of a rich person, and asked for something. Some one cried out from within, " Madam is not at home." The beggar returned, "I asked " for a bit of bread, not for a lady, that I should find such an answer."

## STORY LIV.

A King sent for a certain learned man, and said, " I want to make you Cazy of " this city." He answered, " I am not fit for the office." The King asked him, why? and he replied, " If what I have spoken is true, I thereby stand excused; and if I " have uttered a falsehood, then it is not adviseable to make a liar a Cazy." The King approved of his apology, and excused him.

## حکایت پنجاه و پنجم

روزي اميري بر ميخ تير مي انداخت تير اند ازان بسيار انجا حاضر بودند تير کسي بر ميخ نميرسيد فقيري انجا رفت و از امير چيزي سوال کرد امير تير و کمان خود در دست فقير داد و فرمود ميخ را بزن فقير تير بر ميخ پرتاب کرد اتفاقا بزد امير بسيار خوشنود کرديد و صد روپيه فقير را بخشيد و رخصت کرد فقير امير را کفت سوال کردم هيچ نيافتم امير روي درهم کشيد و کفت صد روپيه ترا بخشيده‌ام ميکويي هيچ نيافتم اين چه سخن است فقير کفت صد روپيه ميخ زده کرفتم و از سوال چه يافتم امير خنديد و انعام ديکرهم بخشيد

## حکایت پنجاه و ششم

شبي قاضي در کتابي ديد که هر که سر خورد ميدارد وريش دراز احمق ميشود قاضي سر خورد داشت وريش بسيار دراز با خود کفت که سر را بزرک کردن نميتوانم ليکن ريش را کوتاه خواهم کرد مقراض تلاش کرد نيافت نا چار نيم ريش را در دست کرفت و نيم نزد چراغ برد چون موي را اتش کرفت شعله بردست او رسيد ريش را کذاشت همه ريش او سوخته شد قاضي بسيار شرمنده کرديد به سبب اينکه هرچه در کتاب بود باثبات رسيد

## حکایت پنجا وهفتم

روزي پادشاهي بر بام قصر خود نشسته بود شخصي را زير ديوار استاده ديد که مرغي در دست کرفته مي نمود پادشاه اورا طلبيد و پرسيد چرامرغ بمن مي نمائي کفت اي خداوند با شخصي از طرف حضرت شرط کردم و اين مرغ در بازي يافتم براي خداوند آورده ام پادشاه خشنود کرديد و مرغ را در مطبخ فرستاد بعد از دوسه روز باز ان شخص پيش پادشاه آمد و کوسپندي آورد و کفت اين هم

## STORY LV.

Once on a time, an Ameer was shooting an arrow at a mark. Many archers were then present, but no one's arrow hit the mark. A Fakeer happened to come there, and asked some charity. The Ameer put into the Fakeer's hands his own bow and arrow, and ordered him to hit the mark. The Fakeer took aim at the mark, and accidentally hit it. The Ameer was very much pleased, and bestowed on the Fakeer an hundred rupees, and told him to depart. The Fakeer said to the Ameer, "I "begged, and obtained nothing." The Ameer put on an angry countenance, and said, "I bestowed on you an hundred rupees, and you say you have obtained "nothing; what words are these?" The Fakeer answered, "I received an hundred "rupees for having hit the mark; but what have I got by my begging?" The Ameer laughed, and bestowed on him a further gift.

## STORY LVI.

One night a Cazy found in a book, that whoever has a small head, and long beard, is a blockhead. The Cazy, having a small head and a long beard, said to himself, I cannot increase the size of the head, but I will shorten the beard." He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the Cazy overwhelmed with shame, as it verified what was said in the book.

## STORY LVII.

Once upon a time, a King was sitting on the terrace of his palace; he saw a man standing close to the wall, holding out a bird in his hand. The King called him, and asked, "Why do you show the bird to me? He answered, "O my lord! I laid "a bet with somebody on the part of your Majesty, and won this bird, which I "have brought to your presence." The King was pleased, and sent the bird to the kitchen. Two or three days afterwards, the same person came again to the King

از نام انحضرت در بازي يافته ام بادشاه انرانيز قبول كرد سيوم بار پيش بادشاه رفت و شخصي ديكررا با خود برد چون بادشاه اورا تهيدست ديد پرسيد براي من هيچ نه آورده عرض كرد كه از طرف حضرت با اين شخص دو هزار روپيه را شرط نمودم و بازي نيافتم حالا اين شخص براي زر پيش حضرت آمده است پادشاه تبسم كرد و زر اورا بخشيد و فرمود گاهي از طرف من با كسي قمار مباز ديكر هيچ از تو نخواهم كرفت و نه ترا چيزي خواهم داد

## حكايت پنجاه و هشتم

شخصي در خواب با شيطان ملاقات كرد يك سيلي بر روي او زد و ريش اورا كرفت و كفت اي ملعون دشمن ما هستي و براي فريب دادن ما مردمان ريش دراز ميداري چون سيلي ديكر بر روي او زد بيدار شد وريش خودرا در دست خود ديد شرمنده كرديد و بر خود خنديد

## حكايت پنجاه و نهم

شخصي پيش درويش رفت و سه سوال كرد اول انكه چرا ميكوئي كه خدا همه جا حاضرست هيچ جانمي بينم بنما كجاست دوم انكه انسان را براي تقصيري چرا سياست ميكنند هرچه ميكند خدا ميكند انسان را هيچ قدرت نيست و بي ارادت خدا هيچ نمي تواند كرد و اكر انسان را قدرت بودي همه كارها براي خود بهتر كردي سيوم انكه خدا شيطان‌را در آتش دوزخ چكونه عقوبت تواند كرد زيراكه سرشت او از آتش است و آتش در آتش چه‌اثر خواهد كرد درويش كلوخي بزرك بر سراوزد ان شخص كريان پيش قاضي رفت و كفت از فلان درويش سه سوال كردم برسر من چنان كلوخي زد كه سر من درد ميكند و هيچ جواب نداد قاضي درويش را طلبيد و كفت چرا كلوخ برسر او زدي

with a sheep, and said, "This sheep also I have won in your Majesty's name." The King accepted of it also. A third time he went to the King, accompanied by another person. The King seeing him empty-handed, asked, "Have you not "brought any thing for me?" He answered, "I betted two thousand rupees with "this man, on behalf of your Majesty; and having lost the wager to him, he is "come to you for the money." The King smiled, and, bestowing on him the money, said, "Never again play at dice with any person on my account, for in "future I will neither receive from you nor give you any thing."

## STORY LVIII.

A person in a dream had an interview with the Devil, to whom he gave a slap on the face, and seizing his beard, said, "O accursed! thou art the enemy of man-"kind, and, in order to impose upon us, you wear a long beard." Upon giving him another slap he awoke, and found his own beard in his hand. He was ashamed, and laughed at himself.

## STORY LIX.

A certain man went to a Dirveish, and proposed three questions. First—"Why "do they say that God is omnipresent? I do not see him in any place; show me "where he is." Second—"Why is man punished for crimes, since whatever he "does proceeds from God? Man has no free will, for he cannot do any thing con-"trary to the will of God; and if he had power, he would do every thing for his "own good." Third—"How can God punish Satan in hell-fire, since he is formed "of that element; and what impression can fire make on itself?" The Dirveish took up a large clod of earth, and struck him on the head with it. The man went to the Cazy, and said, "I proposed three questions to such a Dirveish, who flung such a "clod of earth at me, as has made my head ach." The Cazy having sent for the Dirveish, asked, "Why did you throw a clod of earth at his head, instead of "answering his questions?" The Dirveish replied, "The clod of earth was an

و جواب سوال او ندادي درويش كفت كه ان كلوخ جواب سخن اوست ميكويد كه درد درسر دارد بنمايد كجا است تا من خدارا با و بنمايم و چرا پيش حضرت نالش من نمود هرچه كرد خدا كرد بي ارادت خدا اورا نزدم مرا چه قدرت است و سرشت اواز خاك است از خاك چكونه اورا رنج رسيد ان شخص شرمنده كرديد قاضي جواب درويش بسيار پسنديد

## حكايت شصتم

سواري در شهري رفت شنيد كه اينجا دزدان بسيار اند وقت شب سيائس را كفت كه تو بخسپ من بيدار خوهم ماند زيرا كه مرا بر تو اعتماد نيست سايس كفت اي خداوند اين چه سخن است نمي پسندم كه من در خواب باشم و صاحب بيدار زنهار اينچنين نخواهم كرد القصه صاحب او خفت و بعد يكپاس بيدار كرديد سايس را كفت چه ميكني گفت در فكر هستم كه خدا زمين را برآب چكونه كسترد كفت ميترسم كه دزدان آيند و ترا خبر نشود كفت اي خداوند خاطر جمعداريد خبر دار هستم سوار باز خفت و نصف شب بيدار شد و پرسيد اي سايس چه ميكني كفت در فكرم كه خدا اسمانرا چكونه بي ستون استاده كرد كفت در فكر تو ميترسم مبادا كه دزدان اسپرا برند كفت اي خداوند بيدار هستم چكونه دزدان خواهند آمد سوار كفت اكر خفتن ميخواهي بخسپ من بيدار خواهم ماند كفت مرا خواب نمي آيد سوار باز خفت و چون ساعتي شب باقي ماند بيدار شد سائيس را پرسيد چه ميكني كفت در فكر هستم كه اسپ را دزد برده است فردا زين را من برسر خواهم برداشت يا صاحب

## حكايت شصت و يكم

درويشي نزد بخيلي رفت و چيزي سوال كرد بخيل كفت اكر يك سخن من قبول كني هرچه بكويي خواهم كرد درويش پرسيد ان سخن چيست كفت كاهي از من چيزي مخواه ديكر هرچه بكوئي بكنم

" answer to his speech: he says he has a pain in his head; let him show where it is, " when I will make God visible to him: and why does he exhibit a complaint to " you against me? whatever I did was the act of God; I did not strike him " without the will of God; what power do I possess? and as he is compounded of " earth, how can he suffer pain from that element?" The man was confounded, and the Cazy highly pleased with the Dirveish's answer.

## STORY LX.

A horseman went to a city, and, hearing there were many thieves in the place, said to his groom, at night, " Do you sleep, and I will keep watch, for I cannot " rely on you." The groom answered, " Alas!" my lord, what words are these? I " cannot consent to be asleep, and my master awake. Forbid it! I will not do so." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, " What are you doing?" He answered, " I am meditating how " God has spread the earth upon the water." The master said, " I am afraid lest " the thieves come, and you know nothing of it." He replied, " O my lord! rest " satisfied, I am on the watch." The cavalier went to sleep again, and awaking again at midnight, called, " Holloa, groom! what are you doing?" He answered, " I am considering how God has supported the sky without pillars." He replied, " I am afraid of your meditations, lest the thieves carry away the horse." He replied, " O my lord! I am awake; how can the thieves come?" The master said, " If you want to sleep, go to rest, and I will keep awake." He answered, " I am " not sleepy." The cavalier again went to sleep, and an hour of night remaining he awoke, and asked the groom what he was doing. He replied, I am considering, " since the thieves have stolen the horse, whether I shall carry the saddle upon my " head to-morrow, or you, Sir."

## STORY LXI.

A Dirveish went to a miser, and wanted something of him. The miser said, " If " you consent to one proposal of mine, I will do whatever you require." The Dirveish asked what it was, and he said, " Never ask me for any thing, and " whatever else you say, I will perform.

## حکایت شصت و دوم

شخصي با بخیلي دوستي داشت روزي بخیل را گفت که حالا بسفر میروم انکشتري خود بمن بده انرا با خود خواهم داشت هرگاه اورا خواهم دید ترا یاد خواهم کرد جواب داد که اکر مرا یاد داشتن میخواهي هرگاه انکشت خود خالي بیني مرا یاد کن که انکشتري از فلان خواسته بودم نداد

## حکایت شصت و سیم

دانشمند در شهري رفت شنید که درین شهر شخصي سخاوت بسیار میدارد و مسافرانرا طعام میدهد دانشمند با پارچه کهنه و کثیف پیش او رفت ان شخص هیچ التفات نکرد و جاي نشستن نداد دانشمند شرمنده شد و باز آمد روز دیکر پارچه پاکیزه بکرایه کرفت و پوشیده پیش او رفت صاحب خانه تعظیم او کرد و نزد خود نشانید و طعام لذید براي او خواست دانشمند چون بر طعام نشست لقمه در پارچه خود نهادن کرفت صاحب خانه پرسید چرا این چنین میکني کفت دیروز با پارچه کهنه آمده بودم هیچ طعام نیافتم امروز که پارچه خوب دارم مي پندارم این طعام براي پارچه است نه براي من ان شخص شرمنده کردید و عذر نمود .

## حکایت شصت و چهارم

پادشاهي بر دشمني فوج فرستاد ان فوج شکست یافت شخصي جلد نزد پادشاه آمد و خبر رسانید که فوج شما فتح یافت پادشاه بران شخص سیاست کردن خواست عرض کرد که ایخداوند لایق سیاست نیم زیرا که دو روز شمارا خشنود کردم چرا مرا نا خوش میکنید پادشاه این لطیفه را پسندید و اورا انعام فرمود

## STORY LXII.

A person who was intimate with a miser, said to him one day, " I am now going " a journey, give me your ring, which I will keep about me, and whenever I see it, " I shall remember you." He answered, " If you want to remember me, whenever " you see your finger naked, always think of me, that you wanted a ring of such " an one, and he did not give it."

## STORY LXIII.

A learned man went to a city, and hearing of a munificent person of that place, who entertained travellers, he waited on him, in his old clothes, and did not meet with any kindness from the host, nor was even desired to sit down. The man of letters was confounded, and went away. The next day, he hired a neat dress, and, having put it on, went there again. The master of the house treated him with respect, seated him near himself, and had him supplied with dainty dishes. When the man of letters sat down to dinner, he took a mouthful, and put it on his clothes. The master of the house asked why he did this? when he answered, " Yesterday I " came in old clothes, and did not get any victuals; to-day, now I am well dress- " ed, I conceive that the meat is for my clothes, and not for myself." The host was ashamed of himself, and made an apology.

## STORY LXIV.

A King sent an army against his enemy, and was defeated. A person speedily came to the King, and informed him that his troops had obtained the victory, and he was very much delighted. Two days after, accounts of the defeat arrived. The King wanted to punish the man, when he pleaded thus: " O my lord! I do not " deserve punishment, for I made you happy for two days; why should you make " me the contrary?" The King was pleased with the repartee, and bestowed a gift on him.

## حکایت شصت و پنجم

پادشاهي از منجمي پرسید که چند سال از عمر من باقي است گفت ده سال پادشاه بسیار متفکر گردید و همچو بیمار بر بستر افتاد وزیر بسیار عاقل بود منجم را رو بروي پادشاه طلبید و پرسید که چند سال عمر تو باقي است گفت بیست سال وزیر همان وقت از شمشیر منجم را رو بروي پادشاه بقتل رسانید پادشاه خشنود گردید و حکمت وزیر پسندید و باز سخن هیچ منجم نشنید

## حکایت شصت و ششم

شخصي گرسنه میرفت اعرابي را دید که بر کناره برکه طعام میخورد نزد او رفت و گفت از طرف خانه تومي آیم اعرابي پرسید که زن و فرزند و شتر من همه بخیریت اند گفت بلي اعرابي را خاطر جمع شد و باز بران شخص نظر نکرد آن شخص اغاز کرد که اي اعرابي این سگ که حالا بحضور تو نشسته است اگر سگ تو زنده میماند چنین میشد اعرابي سر بالا کرد و گفت سگ من از چه سبب مرد گفت گوشت شتر تو بسیار خورد پرسید شتر چگونه مرد گفت زن تو مرد ازین سبب کسي اورا کاه و دانه و آب نداد پرسید زن چگونه مرد گفت در غم پسر تو بسیار گریست و سنگ برسر و سینه زد پرسید پسر چگونه مرد گفت خانه برو افتاد اعرابي چون این احوال خانه خرابي شنید خاک برسر انداخت و طعام را همانجا گذاشت و طرف خانه خود روانه شد ان شخص بدین حکمت طعام یافت

## حکایت شصت و هفتم

بخیلي دوستي را گفت یک هزار روپیه نزد من است مي خواهم که این روپیه‌ها را برون از شهر دفن کنم و سواي تو با کسي این راز نگویم القصه هر دو بکسان بیرون

## STORY LXV.

A King asked an astrologer, how much longer he had to live? and he answered, Ten years. The King was very much perplexed, and fell upon his bed as though he had been sick. The Vizier, who was a very sensible man, sent for the astrologer before the King, and asked him, "How many years of your own life still remain?" He answered, "Twenty years." The Vizier instantly had the astrologer slain with a sword, in the King's presence. The King's mind was restored to rest: he admired the Vizier's penetration, and never again listened to astrologers.

## STORY LXVI.

A person, who was going along hungry, saw an Arab eating food by the side of a pond, whom he approached, and said, "I am come from your house." The Arab asked, "My wife, child, and camel, are they all well?" He answered, "Yes." The Arab, being satisfied, did not look again at him. The man then began saying, "O Arab! this dog, which is now lying down in your presence, is such an one as "yours, had he been still alive." The Arab raised up his head, and said, "What "was the cause of my dog's death?" He answered, "He eat a great deal of your "camel's flesh." He asked, "How came the camel to die?" He replied, "Your "wife died; after which, no one gave him either grass, corn, or water." He asked, "How came my wife to die?" He replied, "She wept very much in her grief for "your son, and smote her head and breast with a stone." He asked, "How did "my son die?" He answered, "The house fell in upon him." When the Arab heard this detail of the ruin of his family, he flung dust on his head, and went away: and by this contrivance the man got a dinner.

## STORY LXVII.

A miser said to a friend, "I have now a thousand rupees, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days

شهر رفته زير درختي نقد مذكوررا دفن كرديد بعد چند روز بخيل تنها زيران درخت رفت از نقد هيچ نشان نيافت با خود كفت كه سواي ان دوست كسي ديكر نبرد ليكن اكر از و بپرسم هركز اقرار نخواهد كرد پس بخانه او رفت و كفت بسيار نقد بدست من آمده است مي خواهم كه همانجا نهيم ليكن اكر فردا بيائي با هم برويم دوست مذكور بطمع نقد بسيار ان نقدرا انجا باز نهاد بخيل روز ديكر انجا تنها رفت نقد خود يافت حكمت خودرا پسنديد و باز بر دوستي دوستان اعتما دنكرد

## حكايت شصت و هشتم

دو مصور باهم كفتند كه ما هر دو كسان تصوير بكشيم به بينم كدام خوب ميكشد يك مصور خوشهٔ انكور نقش نمود و انرا بر دروازه او يخت مرغان آمدند و بران منقار زدند مردمان ان تصويررا بسيار پسنديد و در خانه مصور ديكر رفتند و پرسيدند كه كجا تصوير كشيدهٔ كفت درپس اين پرده مصور اول خواست كه پرده بردارد چون دست بر پرده نهاد معلوم كرد كه پرده نيست بلكه ديوار است كه بران تصوير كشيده است مصور ديكر كفت كه تو چنان تصوير كشيدي كه مرغان فريفتيد و من چنان تصوير كشيدم كه مصور فريفت

## حكايت شصت و نهم

روزي شخصي با خود ميكفت كه هرچه در زمين و آسمان است همه براي من است مرا بسيار بزرك خدا افريد دران اثنا پشهٔ بر بيني او نشست و كفت ترا چنين غرور نشايد زيرا كه هرچه در زمين و وآسمان است خدا براي تو افريد ترا براي من ندانيي كه از تو بزركترام

after, the miser went alone under the tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away: but if I "question him, he will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same "place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

## STORY LXVIII.

Two painters agreed together to paint each a picture, to prove which was the best artist. One having painted a bunch of grapes, and hung it over his door, the birds came and picked at it with their beaks. People highly commended this picture, and went to the house of the other, and asked where he had drawn his picture? He answered, "Behind this curtain." The first painter wanted to pull back the curtain; but when he laid his hand upon it, he discovered the deception, and that it was the wall, upon which the other had painted a curtain. The other painter said, "You "drew such a picture as deceived the birds, but my performance has deceived even "an artist."

## STORY LXIX.

One day a person said to himself, "Every thing is for me; God created me very great." At that instant a flea settled on his nose, and said, "Such pride does not become you; because whatever is on the earth, or in heaven, God created for your use, and you for my service: do you not know that I am greater than you?"

## حکایت هفتادم

پادشاهي اهنکري را فرمود که جوشني خوب براي من تيار کن اهنکر تيار کرده پيش پادشاه برد پادشاه بقصد آزمودن جوشن‌را برزمين نهاد و شمشير بران زد دو نيم شد اهنکررا فرمود که اکر باز چنين جوشن خواهي ساخت سر تو دونيم خواهم کرد آهنکر بخانه خود رفت دختري داشت با او اين احوال کفت دختر اورا مصلحت داد که باز جوشن بساز اين بار من پيش پادشاه خواهم برد القصه آهنکر جوشن‌را ساخت دختر او ان جوشن‌را پوشيد و شمشيري در دست کرفت و پيش پادشاه رفت و عرض کرد که حالا جوشن‌را باز مائيد پادشاه کفت چرا اين‌را پوشيدهٔ کفت اي خداوند دستور ان است که جوشن براندام آزموده ميشود ازين سبب پوشيده‌ام پادشاه اين سخن پسنديد و اورا انعام بخشيد

## حکایت هفتاد و یکم

روزي پادشاهي با وزير براي سير رفت بکشت زاري رسيد درختان کندم ديد از قد آدم درازتر پادشاه متعجب شد و کفت چنين دراز درختان کندم کاهي نديدم وزير عرض کرد که اي خداوند در وطن من درختان کندم همچوقد فيل بلند ميشوند پادشاه تبسم نمود وزير با خود کفت که پادشاه سخن او دروغ پنداشت ازين سبب تبسم کرد چون از سير باز آمد خط بمردمان وطن خود براي چند درختان کندم فرستاد تاکه خط انجا رسيد فصل کندم کذشته بود القصه بعد يکسال درختان کندم از انجا رسيدند وزير پيش پادشاه برد پادشاه پرسيد چرا آوردي عرض کرد که در سال کذشته روزي عرض کرده بودم که درختان کندم همچو قد فيل بلند مي شوند تبسم کرديد با خود کفتم که سخن من دروغ پنداشتند براي تصديق سخن خود اوردم پادشاه کفت حالا باور کردم ليکن زنهار پيش کسي چنين سخن مکو که بعد سالي باور کند

## STORY LXX.

A King ordered a blacksmith to make him a good suit of armour. When it was ready the man carried it to the King, who, in order to try it, laid it on the ground, and struck it with a sword, which cut it asunder. He told the blacksmith that if he made any more such armour, he would sever his head from his body. The man went home, and having a daughter, told her these circumstances. The daughter advised him to make other armour, and which she would herself carry to the King. In short, the blacksmith made the armour, which the daughter put on, and with a sword in her hand went to the King, and told him now to try it. The King asked her why she put it on? She answered, "O my lord! it is usual to try armour "while on the body; on which account I have dressed myself in it." The King, pleased at her speech, bestowed on her a gift.

## STORY LXXI.

Once on a time a King went to take an airing, accompanied by his Vizier. They came to a field, and saw some plants of wheat higher than a man. The King wondered, and said he had never before seen such long stalks of wheat. The Vizier said, "O my lord! in my country the wheat grows as high as an elephant." The King smiled. The Vizier said to himself that the King thought he had told an untruth, and therefore had smiled. When they returned from their excursion, he sent a letter to some people of his country for some plants of wheat; but, by the time his letter arrived, the wheat harvest was over. A year after, the plants of wheat arrived from thence, and the Vizier presented them to the King; who asked why he had brought them? He said, "One day last year I had represented that plants of "wheat grew as high as an elephant; and as you smiled, I conceived that you "doubted my veracity: I therefore brought them, to prove the truth of my asser-"tion." The King replied, "I now believe your words; but take care, another "time, not to speak what you cannot obtain credit for before the expiration of a "year."

## حکایت هفتاد و دوم

دزدي در مقام شخصي براي دزديدن اسپ رفت اتفاقا گرفتار شد صاحب اسپ دزدرا گفت اگر حکمت دزدي اسپ مرا بنمائي ترا ازاد بکنم دزد قبول کرد و نزد اسپ رفت ورسن پاي او کشاد بعد از ان لگام داد پس بر اسپ سوار شد و تيزراند و گفت ببين اين طور دزدي ميکنند مردمان هر چند که تعاقب او کردند نيافتند

## حکایت هفتاد و سيوم

شخصي بسيار مفلس بود اسپي داشت انرا در اصطبل بست ليکن طرفي که سر اسپان ميشود دم او کرد و منادي درداد که اي مردمان تماشاي عجب به بينيد که سر اسپ بجاي دم است همه مردمان شهر جمع شدند هر شخصي که درون اصطبل براي تماشا رفتن ميخواست ازو اندکي نقد ميگرفت و اورا راه ميداد هرکه دران اصطبل ميرفت شرمنده از انجا باز مي آمد و هيچ نمي گفت

## حکایت هفتاد و چهارم

شخصي از افلاطون پرسيد که سالهاي بسيار در جهاز بودي و سفر دريا کردي در دريا چه عجايب ديدي گفت عجب همين بود که از دريا بکناره سلامت رسيدم

## حکایت هفتاد و پنجم

پادشاهي‌را وزيري عاقل بود دست از وزارت برداشت و بعبادت خدا مشغول شد پادشاه از اميران پرسيد که وزير کجا است عرض کردند که از

## STORY LXXII.

One day a thief went to the dwelling of a certain person, in order to steal a horse. He happened to be seized; and the owner of the horse told him, that if he would show how he contrived to steal a horse, he should be released. He consented, and approached the horse and cast off the heel-ropes, he then put the bridle in his mouth, after which he mounted, and, putting the horse in full speed, called out, "Behold! "this is the way that I steal;" and all that the people could do in pursuit of him, they could not come up with him.

## STORY LXXIII.

A very poor man, who had a horse, tied him in the stable, with his head towards that part where it is usual to place the tail. He then proclaimed aloud, "O you "people, come and see a strange sight, a horse with his head where his tail ought "to be!" All the people of the city crowded together, and from every one who wished to go into the stable to see the show, he exacted a small piece of money, and gave them admittance; and they who went into the stable, came back ashamed, and said nothing.

## STORY LXXIV.

A person asked Plato, "As you have been years in ships, and performed sea "voyages, what wonders have you seen in that element?" He answered, "The "most wonderful thing of all was, that I got again on shore in safety."

## STORY LXXV.

A certain King had a wise Vizier, who resigned his office, and employed himself in worshipping God. The King asked the Nobles what was become of the Vizier? They answered, that, having quitted the Vizarut, he employed himself in serving the

وزارت دست برداشته بعبادت الهي مشغول است پادشاه پیش وزیر رفت و پرسید اي وزیر از من چه خطا دیدي که وزارت‌را ترک نمودي کفت از پنج سبب اول انکه تو نشسته مي بودي و من بحضور تو استاده میماندم اکنون بندکي خداي میکنم که در وقت نماز مرا حکم نشستن داده است دوم انکه تو طعام مي خوردي و من نکاه میکردم اکنون رزاقي پیدا کرده ام که او نمي خورد و مرا میخوراند سیوم انکه تو خواب میکردي و من پاسباني میکردم اکنوان خداي دارم که من خواب میکنم و او پاسباني من میکند چهارم انکه همیشه میترسیدم که اکر تو بمیري مرا از دشمنان آسیب برسد اکنون چنان خداي دارم که نخواهد مرد و مرا از دشمنان هیچ آسیب نخواهد رسید پنجم انکه از تو مي ترسیدم که اکر از من کناهي شود عفو نکني اکنون خداي من چنان رحیم است که هر روز صد کناه میکنم و مي بخشد

## حکایت هفتاد و ششم

آورده‌اند که سلطان محمود ایازرا بسیار دوست داشتي ازین سبب همه ارکان دولت برا و حسد بردند و پادشاه‌را کفتند که ایاز هر روز تنها در جواهر خانه میرود و معلوم میشود که چیزي مي دزدد و کر نه در جواهر خانه اورا چکار است پادشاه کفت هرکاه بچشم خواهم دید باور خواهم کرد روز دیکر پادشاه‌را خبر دادند که ایاز در جواهر خانه رفته است پادشاه از غرفه درون جواهر خانه نظر کرد چه مي بیند که ایاز صندوقي‌را کشاده پارچه کهنه و غلیظ پوشیده است پادشاه درون تشریف برد پرسید چرا چنین پارچه پوشیدهٔ عرض کرد که اي خداوند چون در بندکي حضرت نبودم چنین پارچه داشتم حالا که بدولت خداوند پارچه هاي پاکیزه دارم جامهٔ کهنهٔ خود هر روز مي بینم و مي پوشم تا حالت قدیم خودرا فراموش نکنم و قدر نعمت خداوندي شناسم پادشاه چون این جواب شنید پسندید و اورا در کنار کشید و مرتبه او بزرک کرد

Deity. The King went to the Vizier, and asked, "O Vizier, what offence have I "committed, that you quitted the Vizarut?" He answered, "For five reasons. "First—You were sitting, and I standing in your presence; now, I serve God, who "has commanded me to sit at the time of prayer. Second—You ate, whilst I was "looking on; now, I have found a Providence, who eateth not himself, but sustains "me. Third—You slept, whilst I watched; now, I have a God who protects me "whilst I rest. Fourth—I was always afraid, that, if you should die, I might ex- "perience some misfortune from enemies; now, I have such a God who will not "die, neither can enemies do me any injury. Fifth—With you I was afraid that, "if I should have committed a fault, you would not have forgiven me; but, now, "my God is so merciful, that I commit an hundred sins every day, and he pardons

## STORY LXXVI.

It is related, that Sultan Mahmood had a great regard for his slave Iyáz; on which account all the officers of state envied him, and said to the King, "Behold, Iyáz "goes every day into the Jewel-office alone! and what business has he there?" The King said, "Whenever I shall see it with my own eyes, I shall believe it." The next day they informed the King that Iyáz was gone into the Jewel-office. The King looked into the Jewel-office through a window, and what did he see but Iyáz! who, having opened a chest, had dressed himself in old dirty clothes. The King entered, and asked why he had put on such a dress? He answered, "O my lord! before I "was in your Majesty's service, I had such clothes as these; and now that through "your royal bounty I have good clothes, I look every day at my old garment, and "put it on, that I may not forget my original state, and at the same time hold in "grateful remembrance the bounty of my Sovereign." When the King heard this answer, he applauded him, folded him in his arms, and increased his rank.

احوال حکما از خلاصة الاخبار تصنیف امیر خاوند شاه

# AN ACCOUNT

OF

# THE PHILOSOPHERS:

FROM

*The Khelassut-Ul-Akhbar of Ameer Khoawend Shah.*

## احوال حکما

امام شمس الدین محمد شهرزوري که مولف تاریخ حکما است آدم و شیث و ادریس را علیهم اسلام داخل اهل چکمت داشته و افتتاح بذکر ایشان فرموده و چون درین اوراق شمهٔ از حالات آن سه بزرگوار سمت کذارش یافته قلم خجسته رقم بذکر صاب بن ادریس مبادرت

## صاب

بزیور علم و دانش آراسته بود از سخنان اوست که بادشاه خردمند آنکس است که با ملکي که طاقت مقاومت او نداشته باشد اظهار خلاف او نه نماید و از در تواضع و تملق درآید

## اسقلیپیدس

از جمله ملازمان ادریس بود و لحظهٔ باختیار از خدمت جناب نبوي غیبت نمي نمود از کلمات اوست که عامل بي علم و عابد بي معرفت شبیه بخر آسیاست که متصل در تعب دوران سرکردانست و نمیداند که حالش چیست

## لقمان

معاصرداؤد سلام اله علیه بود و پیوسته بمجلس شریف حضرت نبوي آمد شد مي نمود اکثر ارباب اخبار اتفاق دارند که آن قدوهٔ احرار در مبداء حال در سلک ممالیک یکي از بني اسرائیل انتظام داشته و در سبب آزادي او وجوه متعدد شبت نموده‌اند و اکثر آنها در ماثر الملوک مر قوم کلک بیان کشته

# AN ACCOUNT OF THE PHILOSOPHERS.

IMAM Shemseddeen Mahommed Shehrzooree, the author of the *Tarikh Hokemá* *, reckons Adam, Seth, and Enoch, (upon whom be praise!) amongst the philosophers, and commences with an account of them. Since, in these sheets †, some account has been given of those three great personages, the pen of happy description hastens to the history of Sab, the son of Enoch.

## SAB,

Was endowed with learning and wisdom. It is a maxim of his, "That he is a "wise king who pays attention to and caresses another whom he is not able to "oppose."

## ASCLEPIADES,

Was one of the disciples of Enoch, and by choice was never a moment absent from him. It is one of his sayings, "That a practiser without theory, and a reli-"gious worshipper without knowledge, are like unto a mill-stone, whose head is "continually in revolution, without knowing what it is about."

## LOKMAN,‡

He was contemporary with David, and frequented the court of that monarch. Many historians agree that he was at first a slave to an Israelite; and they assign various causes for his emancipation, many of which are to be found in the *Macir-ul-Muluk* §. Fearful of running into prolixity in this place, I shall content myself with

* The History of the Philosophers.

† In the first part of the *Khelassut-ul-Akhbar.*

‡ By some supposed to be Æsop.

§ The Illustrious Deeds of Monarchs.

درین مقام خوفا علي التطويل برايراد يک روايت قناعت مي نمايد گويند که نوبتي خواجه لقمان آن جناب‌را امر کرد که در فلان مزرعه جوبکار لقمان دران زمين ارزن کاشت و مالک لقمان بدان جا رسيده و زراعت سبز کشته‌را ديده آن جناب‌را مخاطب ساخت که من ترا گفته بودم که درين مزرعه جوبکار چرا ارزن کشتهٔ لقمان جواب داد که باميد آن ارزن کشتم که جوبار آورد خواجه برو انکار کرده گفت اين چه خيال محال است جناب حکمت پناهي فرمود که چون شما همواره در کشت زار دنيا تخم معاصي ميکاريد و گمان مي بريد که در روز جزا که وقت وصول محصول است ببر داشتن ميوهٔ ثواب فايز خواهيد شد من نيز تصور کردم که اين تخم ارزن جوبر خواهد داد بني اسراييل ازين سخن متاثر گشته لقمان را آزاد کرد از کلمات حکمت آيات اوست که نادان هرچند صاحب جمال باشد با او صحبت نبايد داشت که شمشير اگر چه نيکو رخسار است زشت کردار است و هم‌او فرمايد که خوش خوي خويش بيگانگان باشد وبد خوي بيگانه خويشان و از سخنان اوست کالصمت حکمته و قليل فاعله

## سولون

در اتنيه که معروفست بمدينه حکما متولد شد و سولون جد مادري افلاطونست فصاحت و طلاقت لسان آن جناب بمرتبهٔ بود که خلايق کلام اورا مفرّح القلوب مي گفتند از سخنان اوست که ميان مال دنيا و انقلاب احوال کعبتين که هر ساعت ميل بجانب حريفي نمايد فرقي نيست شخصي با سولون گفت که ملک ترا دشمن ميدارد جواب داد که هيچ پادشاهي از خود بزرگوارتر و تونگرتر و بي نيازتررا دوست ندارد

one tradition. It is said, that once Lokman's master ordered him to sow barley in a certain field, and he sowed it with millet. His master, having come to the spot when it was green, and seeing what had sprung up, said, "I ordered you "to sow barley in this field; why have you sown millet?" Lokman answered, "In hope that the millet seed would produce barley." The master reprobating him said, "What an impossible idea this is!" Lokman replied, "Since you, in the "field of the world, always sow the seed of sin, and expect that at the day of retri- "bution, which is the time of harvest, you shall be blessed with good fruit; I also "conjectured, that this millet seed would produce barley." The Israelite was ashamed at hearing these words, and gave Lokman his liberty. One of his maxims is, "Associate not with an ignorant person, howsoever beautiful he may be; for "although a sword is good in appearance, it is an evil doer." And he also said, "Good nature converts strangers into friends; whilst ill nature makes friends "become strangers."

## SOLON,

Was born in Athens, commonly called the City of the Philosophers, and he was the maternal grandfather of Plato. He was so eloquent, and possessed such a fluency of speech, that the people called his discourses the enliveners of hearts. It is one of his sayings, "That the fortune of this world may be compared unto a die, "which is always inclining towards a rival." A person said to Solon, "Such a king "is your enemy." He answered, "No king is a friend to a person who is greater, richer, and more void of care than himself."

## فیثا غورس صوري

بزیور علم و عمل آراسته بود و بامر معروف و نهي منکرقیام مي فرمود دویست و هشتاد رساله در علوم مختلفه تالیف نمود و بروایت مشهور سبب رواج علم موسقي اوشد در کتاب روضة الصفا مسطور است که فیثا غورس بعد از تکمیل علوم معقول و فنون محسوس و منقول در شهر ساموس رحل اقامت انداخت و بدرس و تعلیم ساکنان آن جا پرداخت و باندک زماني صیت حکمت و دانش او بسمع دور و نزدیک رسیده ملوک اطراف و حکام اکناف بزیارت او مي رفتند و در آخر عمر آن جناب را سفري پیش آمده چون بمقصد اتفاق نزول افتاد شخصي که مال بسیار و انصاري بي شمار داشت با فیثا غورس ملاقات نموده بطریق ابلهان خودرا بستود و جناب حکمت مآب اورا ازین حرکت منع فرموده جهل مرکب ان کم سعادت را بران داشت که جمعي کثیر فراهم آورده در برا بر فیثا غورس آمد و باستظهار ایشان حکیم را دشنام داده سفاهت آغاز کرد و شاکردان بجواب مشغول شده مهم از تیغ زبان بزبان تیغ و سنان سرایت نمود و چهل تن از مروم جناب حکمت پناه کشته کشته فیثا غورس بگریخت و اعدا از عقب روان شده حکیم در قصري متصن کشت دشمنان لفط و هیزم بسیار آورده آتش در قصر زدند و باآنکه شاگردان جانها فدا کرده فیثاغورس را در میان گرفتند از افراط حرارت حکیم چنان بیهوش کشت که تا غایت اورا افاقت روي ننمود از سخنان اوست که صبربر مصیبت مصیبت کننده است

## جاماسب

برادر کشتاسب است صاحب گزیده کوید که جاماسب شاکردي لقمان مي نمود و در علم نجوم اورا مهارت تمام بود از کلمات اوست که کناه درديست که دواي آن استغفار است و شفاي آن توبه واعتذار قبر جاماسب درولایت فارس است

## PYTHAGORAS,

### THE TYRIAN,

Was adorned with scientific and practical knowledge, and observed the established commandments and prohibitions. He wrote two hundred and eighty treatises on various sciences, and it is well known that he brought music into esteem. It is written in the *Rozit ul Suffa,* that Pythagoras, after having acquired a perfect knowledge of the perceptible, and of the occult sciences, travelled to the city of Samos, and taught the inhabitants of that place: from whence, in a short time, his fame having spread far and near, kings and philosophers went from all quarters to visit him. In the latter part of his life, having travelled and arrived at the place of his destination, a person, who possessed great wealth and power, was boasting of himself in a foolish manner; and the philosopher having rebuked him, the gross ignorance of that worthless wretch was such, that, having collected together a great number of the people, he came to Pythagoras, and with their assistance began to abuse and insult him. The disciples of Pythagoras engaging therein, the dispute, from words, came to blows. Forty persons of Pythagoras's party being killed, he fled; and the enemy pursuing, he barricaded himself in a house. The enemy, having brought a great quantity of bitumen and wood, set fire to the house; and after his disciples had devoted their lives, he fainted from the excess of the heat, and never recovered his senses. It is one of his sayings, "That patience is the mocker of misfortune."

## JAMASP,

Was the brother of Gushtasp*. The author of the *Tarikh Gozideh* says, that he studied under Lokman, and was extremely skilful in astronomy. It is a saying of his, "That sin is a pain which is mitigated by praying for forgiveness, and cured "by repentance and reformation." The tomb of Jamasp is in Persia.

* King of Persia.

## سقراط

در مدینه حکما متولد شد آن جناب را سقراطیس نیزمی گفتند و معني این لفظ لمعتصم با لعدل است آورده اند که سقراط در زهد و حکمت بدرجهٔ ترقي فرمود که مزیدي بران متصور نبود و پیوسته بامر معروف پرداخته از عبادت اصنام فرق انام را نهي من نمود بنا برین بت پرستان کمر عداوتش بر میان بسته پادشاه اثنیه را بر قتل وي تحریض کردند و ملک سقراط را طلبیده التماس نمود که دست از دعوت باز دار سقراط این معني را قبول نفرمود پادشاه گفت اکنون قتل تو بر من واجب شد چه بواسطه زنده بودن تو ملک را در عرصهٔ انتقال نتوان آورد اکنون بهر وجهي که توگوئي این صورت را بوقوع رسانیم سقراط زهر اختیار کرد و ملک این معنی را قبول نموده نخست جهت بعضي مصلحتها حکیم را مقید ساخته بزندان فرستاد و در روزي که بمقتضاي کل نفس ذایقة الموت شربت زهررا بوي مي دادند روسأبت پرستان بزندان رفته بند از پاي مبارکش بر داشتند و شاگردانش را رخصت ملاقات دادند و تلامذه بزندان در آمده در علوم مختلفه گفت و شنید بسیار نمودند و سوالات کردند آن جناب بدستور سابق همه را بجوابهاٴ لایق ساکت ساخت و آن جماعت از وفور صبر و کمال شکیبائي استاد تعجبها کرده بر تصیع نفس اوحسرتها خوردند بعد ازان سقراط غسلي بجاي آورده در نماز استاد و پس از فراغ از اداٴ صلوات جام ناگوار زهررا فروکشید فریاد از نهاد تلامذه بر آمد و جناب حکمت پناه ایشانرا تسکین داده و ملامت کرده بصبر وصیت فرمود و برخواسته آمد شد مي نمود تا برودت بر قدم او استیلا یافت انگاه بنشست و بذکر حق سبحانه تعالي مشغول شد گویند آخر سخني که برزبان سقراط جاري گشت این بود که جان بقابض ارواح تسلیم کردم از الفاظ گوهربار اوست که دنیا باتشي مي ماند که افروخته باشد برسر راهي هرکه

# SOCRATES,

Socrat, who is also called Socrates, was born at Athens; and the signification of Socrates is, "one who adheres to justice." They say that Socrates possessed such a degree of piety and philosophy, that no one exceeded him in either. Having always observed the established commandments, he forbade the people to worship idols. Whereupon the idolaters, conceiving enmity against him, excited the King of Athens to put him to death. The King *, having sent for Socrates, said, "Cease "from teaching." But Socrates not consenting to this matter, the King said, "It is necessary that I put you to death, to prevent your destroying the kingdom. "Now make choice of the manner of your death, and I will order it to be done." He made choice of poison: to which the King agreed; and, having for certain reasons seized him, sent him to prison. On the day appointed for his death, they gave him the poisonous draught. The chiefs of the idolaters having gone to the prison, took the fetters from off his legs, and gave his disciples permission to visit him. The disciples having entered the prison, discoursed on various sciences. And they having proposed questions, Socrates, according to his usual custom, silenced them all with proper answers. They being amazed at his extreme patience and sufferance, bewailed his fate. After that, Socrates having bathed, stood up to prayer; and when he had finished his religious duties, swallowed the cup of poison. The disciples set up cries, and the philosopher having reprimanded and comforted them, patiently delivered them his last will. Then rising up, he walked about till his feet became cold, when he sat down and busied himself in invoking the Most High. It is said the following were the last words that came from the tongue of Socrates: "I commit my soul into the hands of the Angel of death!" It is one of

* Critius, one of the thirty tyrants.

از ان آتش آن مقدار بگیرد که بروشني آن راه باز یابد از شر‌رشر آن سالم ماند و هرکه بیشتر تصرف نماید از سوختن حرارت آن جان نبرد

## دیوجانس الکلبي

در علم و حکمت یکانه زمانه بود و در زهد و عبادت و اعراض از دنیا و مافیها بدرجهٔ بلند ترقي فرمود روزي پادشاه وقت بسر وقتش رسید حیم تعظیمي که لایق ملوک باشد بتقدیم نرسانید و ملک در غضب رفته کفت اي دیوجانس تو مي پنداري که از من بي نیازي و این پندار دور از کار است حکیم جواب داد که مرا به بنده بنده خود احتیاجي نیست پادشاه پرسید که بنده بنده تو کیست کفت بنده بنده من توئي زیرا که من حرص و شهوت را مقهور خویش کردانیده‌ام و برین دو صفت ذمیم مالک و مشتولي شده‌ام و تو مقهور و مملوک حرص وشهوتي ملک فرمود که از اسباب رفاهیت هرچه مطلوب تو باشد مضایقه نیست حکیم کفت چون من از تو غني‌ترم چه چیز از تو طلب دارم پادشاه کفت بدین بي نیازي کي رسیدي کفت هرگاه قناعت من بقلیل بیشتر از ان باشد که قناعت تو بکثیر از تو توانکرتر باشم از دیوجانس سوال کردند که ترا چرا کلبي میکویند جواب داد که جهت آنکه کلمة الحق را بدرشتي در روي اهل بطلان میکویم و بر جاهلان بانگ مي زنم و نزد ارباب علم و حکمت تواضع و تملق تي نمایم

## افلاطون

در سلک شاکردن سقراط انتظام داشت و معني لفظ افلاطون بلغت یوناني عام منفعت کثیر علم باشد و او افضل واعلم حکماءٔ زمان خود بود و با اقربا غربا احسان و انعام بسیار میفرمود خلوت دوست داشتي و اکثر اوقات در

his precious sayings, "That the world resembles a fire lighted on the highway—"whoever takes just so much as will show him the road remains safe from the "flame, and whoever takes more perishes from the heat thereof."

## DIOGENES,

### THE CYNIC,

Excelled all his contemporaries in wisdom and philosophy, and was renowned for his piety and religion, and the contempt of the world and perishable things. One day the King of that time having come to the place where he was sitting, the philosopher did not show the respect that is due to princes. At which the King being wroth, said, "O Diogenes! you think that you require nothing from me, but this "is far from being the case." The philosopher answered, "I want nothing from "the slave of my slave." The King asked, "Who is the slave of thy slave?" Diogenes replied, "Thou art the slave of my slave; for I have subdued unto myself "covetousness and lust, over which two evils I am king and conqueror; whilst "you are subdued and governed by desire and concupiscence." The King said, "Whatever things you require, to enable you to live comfortably, you shall not "want." The philosopher replied, "Since I am richer than you, what things can "I require from you?" The King asked, "How comes it that you are so con-"tented?" He answered, "Seeing I am more satisfied with a little than you are "with abundance, I am richer than you." They asked Diogenes, "Why do people "call you cynic?" He answered, "Because I speak the words of truth with se-"verity, before the faces of those who are vain, and rail at the ignorant; but to "people of learning and philosophy, I show attention and courtesy."

## PLATO,

Was one of the disciples of Socrates. His name, in the Greek language, signifies "universal benefit and consummate knowledge." He was the most excellent and learned philosopher of his time, and he bestowed great largesses on his relations and

کوه دشت تنها گشتي مدت هشتاد و یک سال در دنیا زندگاني نمود و شصت و پنج رساله تصنیف فرمود شخصي را که بسیار میگفت و اندک مي شنید گفت خداي دو گوش و یکزبان جهت آن با فراد انسان کرامت فرموده که دو برابر انچه بگویند بشنود تو چرا در گفت و شنود بخلاف این عمل مي نمائي در حال سکرات موت از افلاطون پرسیدند که در دنیا چگونه بسر بردي جواب داد که بضرورت در دنیا در آمدم و در حیرت زیستم بکراهیت از و بیرون مي روم این قدر مي دانم که هیچ ندانستم

## ارسطاطالیس بن نیقوماخس

فیلسوف اکبر و معلم اول عبارت از وست معني ارسطو بلغت یونانیان کامل و فاضل باشد و معني فیلسوف محب حکمت بود و لفظ نیقو ماخس مرادف مجادل قاهر است

## نقل است

که چون ارسطو هشت ساله شد پدر اورا از شهر اصطاغیرا که مولدش بود ببلاد اثنیه برد و ارسطو مدت نه سال در اندیار بکسب علوم مختلفه مشغولي نمود تا بمرتبه رسید که قصب السبق از متقدمین و متاخرین در ربود و همواره بمجلس افلاطون آمد و شدمي فرمود و بعد از وفات افلاطون در بلاد حکما مدرسه ساخته بدرس مشغول گشت وپس از چند گاهي با لتماس فیلقوس بما قدون شتافت و بتعلیم اسکندر پرداخت و بالاخره بمولد خود رفته همت بر تعمیر و رواج آن بلده مصروف داشت مصنفاتش بصد و بیست رسید و زمان حیاتش در شصت و هشت سالگي منقضي گردید از سخنان اوست که پادشاه چون نهر بزرک است وارکان دولت مانند جویهاي خورد که از ان منشعب شده باشد پس هر طعمي که آب جوي بزرک را باشد آب جویهاي کوچک را نیز چنان،

on strangers. He loved retirement, and spent much time in solitude, amongst the mountains. He lived eighty-one years, and composed sixty-five treatises. To a person who spoke a great deal, and listened but little, he said, "God has bestowed "on every person two ears and one tongue, in order that he should hear twice as "much as he speaks; why do you quite the contrary?" In his last moments, they asked Plato, "How did you live in the world?" He answered, "I came into the "world through necessity, lived in wonder, and go out of it with abhorrence. This "much I know, that I know nothing."

## ARISTOTLE,

### THE SON OF NIKOMAKHIS.

The Great Philosopher, and the Second Teacher, are titles bestowed on him. In the Greek language, Aristotle signifies perfect and excellent; and philosopher, is a lover of learning. The word Nikomakhis means a warrior and conqueror. It is related, that when Aristotle was eight years old, his father carried him from Stagira, the place of his birth, to Athens; in which city Aristotle remained nine years, busied in acquiring the sciences, till he excelled all who went before or have come after him. He always attended the assembly of Plato: and, after his death, established an academy in Athens, where he taught. And some time after, at the desire of Philip, he went to Macedonia, to undertake the education of Alexander. At length, having returned to his native country, he fulfilled his intention of extending that city, and making it famous. His works were an hundred and twenty in number, and he lived to the age of sixty-eight years. It is one of his sayings, "That a king "resembles a large river, and his ministers the little rivulets that issue from it; "consequently, whatever properties the large river hath, such will likewise be

توان یافت یعني روش ار کان دولت ملوک درعدل و جور مطابق سیرت پادشاه بایدلا جرم بر سلاطین واجب است که در عدالت و انصاف مبالغه فرمایند تا دیگران بهان شیوه عمل نمایند از ارسطو سوال کردند که بلاغت کدام است جواب داد که اقلال لفظي اخلال معني

## بقراط

بقول مولف تاریخ حکما از شاگردان اسقلیپیدس ثاني است و از فرزندان اسقلیپیدس اول که صنعت طبابت را او وضع نموده

## نقل است

که راي اسقلیپیدس اول این علم را منحصر در تجربه داشته بور و بعد از هزار و چهار صد و شانزده سال از فوت اسقلیپیدس اول مینوس طبیب قیاس را با تجربه ضم فرمود و پس از هفتصد و پانزده سال از وفات مینوس برمایندس طبیب تجربه را خطا اعتقاد کرده بقیاس تنها عمل نمود و چون برمایندس بعالم آخرت شتافت اختلاف بسیار در میان اطباپیدا شده این خلاف تا زمان ظهور بقراط امتداد یافت و جناب حکمت مآب تجربه و قیاس را با هم منضم ساخته شجرهٔ خلاف‌را از بنیاد برانداخت و تعلیم علم‌طب را از خویش و بیگانه دریغ نداشت و پیش از و حکما این فن شریف را به یکان یکان آموختندي و در روضته الصفه مسطور است که مدت عمر بقرات نود وپنج سال بود و ازین جمله شانزده سال را به تحصیل گذرانید و هفتاد و نه سال را درس و تصنیف صرف نمود از سخنان اوست که حاصل من از فضیلت همین بود که بر جهل خود مطلع گشتم چون کتاب فصول که از مصنفات جناب

" found in the little streams; or, in other words, the ministers will practise justice, " or tyranny, according to the disposition of the king: it is therefore incumbent " on princes to excel in equity, as examples to others." They asked Aristotle, " What is eloquence?" He answered, " Paucity of words, without injuring the " meaning."

## HIPPOCRATES.

According to the author of the *Tarikh Hokemá,* he was one of the disciples of the second Esculapius, and a descendant from the first Esculapius, who introduced the practice of physic. It is said, that the first Esculapius confined himself to experiment in this art; and that, a thousand four hundred and sixteen years after his death, Minos, the physician, mixed conjecture with experiment. Seven hundred and sixteen years after him, Barmanides, the physician, reprobating experiment, practised from conjecture solely. And after the death of Barmanides, there were great differences amongst physicians, which continued till the time of Hippocrates; who, uniting conjecture with experiment, eradicated all cause of dispute: and he taught physic to his relations, and strangers, without reluctance; whereas, before him, philosophers communicated this noble art to a few only. It is written in the *Rozit ul Suffah,* that the length of Hippocrates's life was ninety-five years; out of which he spent sixteen years in study, and seventy-nine in teaching and composing. He used to say, " I have gained this advantage from learning, that I have discovered " mine own ignorance." Since the book, intitled *Fessul,* which is one of his

حکمت مابست مشهوراست و کلمات فصاحت آیات آن بر السنه و افواه اطبا مذکور در آوردن الفاظ در ربار آن حکیم بلاغت شعار طریق اختصار سلوک داشت

## اومیرس

از جمله شعراء یونان است و در میان ایشان بلطف طبع مشهور از کلمات حکمت آیات اوست که کذب جایز نیست مکر وقتي که ضرورت بود چنانچه استعمال دوا روا نباشد مکر هنکام حدوث مرض

## زینون بن طالوطاغورس

از حکماي یونان بکثرت محبت و حمایت نزدیکان و خویشان مستثني و ممتاز بود و درین امر بمرتبهٔ تعصب داشت که چون جمعي از دوستان و مصاحبان او با پادشاه زمان عصیان ورزیدند و ملک قصد کرفتن ایشان نمود زینون اصحاب را بمال و سلاح مدد کرد و پادشاه ازین معني وقوف یافته زینون را کرفت و فرمود تا از و اسامي و عدد مخالفان را به شکنجهٔ اقرار کشند و زینون چنک در حبل المتین صبر و شکیبائي زده مطلقا غمّازي نکرد بلکه چون تعذیب محصلان از حد در کذشت جهت ناامیدي ایشان زبان خودرا بدندان ببرید و بیرون انداخت و آخرالا مردرا ثناء شکنجه بعالم دیکر منزل ساخت جوان مردي بسیم و زر تواي کرد خوش آنکس که جوان مردي بجان کرد عمر شریف زینون هفتاد و دو سال بود آورده اند که همواره شاکردان خودرا مي کفت که اکر چیزي از اموال شما بدیکري انتقال نماید مکوئید که ملک ما از دست رفت بلکه بر زبان آورید که عاریتي را که روزي چند از ان نفع کرفتم از ما باز ستاندند زیرا که اکر ملکیت مال بحقیقت بودي از دیکري بشما و از شما بدیکري منتقل نشدي

works, is well known, and as his sayings are common in the mouths of physicians, I have written but a short account of this eloquent philosopher.

## HOMER,

One of the Greek poets, and is celebrated for his amiable disposition. It is one of his sayings, "That falsehood is not lawful, excepting in the time of exigency: "in like manner as physic is only used during a disease."

## ZENO,

The son of Talotagoras, one of the Greek philosophers, was unequalled for his affection and beneficence towards his relations and followers; and his attachments were so strong, that when some of his friends and companions had offended the king of that time, who wanted to seize them, Zeno supplied them with arms and money. The king, being informed thereof, seized Zeno, and ordered that he should he tortured till he confessed the names of the conspirators. But, bearing all with patience, he did not accuse any one; and when the punishment inflicted by the tormentors exceeded all bounds, in order to make them despair, having bit off his tongue, he threw it out of his mouth, and died under the torture. "A man may be bountiful with "silver and gold; but he is truly generous who gives away his life." The age of Zeno was seventy-two years. It is related, that he always said to his scholars, "If "any part of your possessions goes to another, don't say my property is gone from "my hand; but say, a thing that was lent, and of which I had enjoyed the "advantage for some time, is taken back again from me; for, if possession was a "matter of right, it would not pass from another to you, and from you to another."

## بطلمیوس

درفن هندسه و نجوم بي بدل بود و در سایر علوم کتب معتبر تصنیف نمو.
از انجمله در میان اهالي یونان کتابیست موسوم بماغاسطن و معني این لفظ
عظیم نام است و بلغت تازي آن نسخه را مجسطي خوانند و مولد و منشاٴ بطلمیوس
اسکندریه بود و در زمان دولت آذربانوس که حکومت آن سر زمین تعلق
بوي مي داشت رصد بست و چون هفتاد و هشت مرحله از مراحل زندگاني طي کرد
روي بعالم آخرت آورد از کلمات اوست که نیک بخت آنست که از حال دیگران
پند گیرد و بد بخت آنکه دیگران از و پند گیرند

## جالینوس

از اعاظم حکماٴ کرام و اکابر اطباٴ عظام بود و طبیب هشتم است از طبیبان که هر
یک بي مثل زمان خود بوده اند اول ایشان اسقلیپیدس دوم غورس سیم
مینوس چهارم بر مایندس پنجم افلاطون ششم اسقلیپیدس هفتم بقراط هشتم
جالینوس و او خاتم مهره اطبااست زیرا که بعد ازوي هرکسي درپيٴ تحصیل علم طب
دوید بگردش نرسید ولادت جالینوس در بلده فرغامس بعد از بعثت عیسي
بدویست سال اتفاق افتاد و مدتي در اطراف بلاد و امصار جهت تحصیل فن شریف
طب و طلب ادویه سیر فرمود و چهار صد مجلد درین علم تصنیف نمود از سخنان
اوست که بهترین انعام آنست که بي مقدمهٴ سوال بمستحقي رسد و هم او
که سزاوار مدح و ثناٴ کسي است که دل کشاده داشته باشد و آتش غضب را
بآب حلم فرونشاند

## ثالیس

اول حکیمي است که در بلدهٴ ملطیه مسایل حکمت و فلسفه بیان کرد

## PTOLEMY,

Was unequalled in the arts of geometry and astronomy, and he has written respectable books in all the sciences; amongst which the Greeks have one, called *Maghasten*, which in that language signifies Great; and, in the Arabic tongue, this book is called *Majesty*. Ptolemy was a native of Alexandria, and in the time of Azorbánoes*, who was king of that country, he erected an observatory. He died at the age of seventy-eight years. It is one of his sayings, "That he is happy, who "takes warning from the condition of others; and he is unhappy, from whom "others take warning."

## GALEN,

Was one of the greatest physicians and philosophers; and he is the eighth of those physicians who were each without equal in their time. The first of them is Esculapius †,—the second, Ghorus,—the third, Minos,—the fourth, Barmanides,—the fifth, Plato,—the sixth, Esculapius the second,—the seventh, Hippocrates,—the eighth, Galen,—and he is the seal of the art of physic, for, since him, no person who hath studied it has ever come up to him. Galen was born in the city of Pergamus, two hundred years after the mission of Jesus Christ. He spent a long time in travelling to different parts, to study the art of physic, and to acquire the knowledge of medicines. He composed four hundred books on this art. It is one of his sayings, "That is the best favour which is bestowed on the right person before it is asked." He also said, "That person deserves praise and commendation, who possesses an "open heart, and overcomes anger by clemency."

## THALES,

Of Melita. He is the first who taught philosophy in Melita.

* It ought to be Antoninus. † Called by the Asiatics, Asclepiades,—vide page 32.

## انکساغودس

اونیز از جمله حکماء ملطي است کویند انکسا غورس مي کفت که جمیع اج
و قواي جسمانیه از جسمي متلون کشته اما بیان نمي کرد که آن جسم که اصل
اشیا است عناصر است یاغیر آن

## انکسمینس

اوهم از حکیمان ملطي است و در علوم حکمي سر امد اهل زمان خود

## دیمقراطیس

از مشاهیر حکماء کبار بود و معاصر بهمن بن اسفندیار کویند نقاشي اورا کفت
که خانه خود را بکچ بیند اي تا من آن را تصویر نمایم حکیم فرمود که تو اول تصو
فرماي تا من انرا بکچ بیندایم و از کلمات اوست که مادام که راي تو مغلوب
خشم تو باشد و متابعت شهوات نفس کني خودرا از جملهٔ افراد بث
شمار

## اقلیدس

اول کسي است که درفن ریاضي سخن کفته آن علم را مدون کرد انید
مصنف وي موسوم باسم اوست از سخنان اقلیدس است که هرچه ا
دست برود عوض آن حاصل مي شود یانه پس بر هر تقدیر تاسف و تحسر بي
فایده است

## ثاوفرسطیس

از جمله شاکردان ارسطاطالیس است از سخنان اوست که بر سلطان ظالم
و بر مالداري که حسن تدبیرنداشته باشد و بر بلیغي که راست کوي نباشد
و بر بخشنده که مال را در غیر مصرف صرف نماید و بر فاضلي که صایب راي نبود
رشک و حسد مبرید

## ANAXAGORAS,

Is also one of the philosophers of Melita. They say that Anaxagoras said, "That ' all bodies, and bodily powers, were produced from one body;" but he did not xplain whether that body, which is the origin of all things, is elementary or not.

## ANAXIMENES.

He likewise was of Melita, and the chief philosopher of his time.

## DEMOCRITUS,

Was a very celebrated philosopher, and contemporary with Bahamen Isfandier †. They say that a painter said to him, "Plaster your house, that I may design figures " on it." The philosopher replied, "Do you first design how I shall find means to " plaster it." It is one of his sayings, "As long as your reason is subject to your " anger, and you obey your carnal desires, don't reckon yourself amongst the " number of mankind."

## EUCLID,

Was the first person who reduced the art of geometry to a system, and his work is called after his name. This is one of the sayings of Euclid, "Whatever goes from " your hand, you will either receive a compensation for, or not; therefore it is " needless to repine at fate."

## SAUFERTES,

Was a disciple of Aristotle; and it is one of his sayings, "Do not envy nor " emulate a tyrannical king, nor a rich man without good management, an eloquent " orator who speaks not truth, neither a giver who bestows his wealth without " knowing upon whom, nor a learned man who possesses not wisdom."

* King of Persia.

## ابوزرجمهر

اعلم حکمائ زمان و وزیر نوشیروان بود از سخنان اوست که با عاقل و خداوند حسب نیکوئي باید کرد و با ابله و بدکوي و بد فعل احسان نباید فرمود و اصل نیکوي سه چیز است تواضع بی توقع و سخاوت بی منت ا خدمت بي طلب مکافات

## ABUZERJEHMEHER,

Was vizier to Nourshirvan, and the most learned philosopher of his time. It is one of his sayings, "That we ought to favour a wise man, and one of a good " character; but that it is not proper to show kindness to a fool, a slanderer, or an " evil doer." And, "That goodness is founded on three things,—humility without " hope, liberality without obligation, and service without requiring a return."

قواعد السلطنت شاه‌جهان

# KOWAYID US SULTANET SHAHJEHAN;

OR

*Rules observed during the Reign of Shahjehan.*

# قواعد السلطنت شاه جهان

## بیان علم و دانش و حسن نیت و فیض نعمت پادشاه در هنکام انکشاف صبح

آفتاب عالمتاب فلک سلطنت و جهانداري ماه جهان افروز سپهر خلافت و کامکاري پادشاه جم جاه آخرشب بادل هوشیار در خلوت سراي مقدس بعبادت معبود حقیقي مي پردازند و پس از تقدیم نوافل و سنن و فرایض و واجبات و خواندن اوراد و ادعیه مقرّره مقارن طلوع صبح صادق بحضور قلب و صفاي باطن بفصاحت تام و بلاغت تمام به تلاوت قرآن مجید و فرقان حمید اشتغال مي نمایند و چون دست دریا نوال پادشاه قیصر سان مفتاح ابواب الطاف و امتنان است هر صبح قسمت نعمت از مطعومات لذیذ و مشروبات معطر و تنقلات معنبر و حلاوي الوان و میوه‌هاي گوناگون از خربزهٔ بلخ و کاریز و آلوي کاشغري و غوري و انکور حبشي و صاحبي و ناشپاتي و سیب سمرقندي و انار یزد و جلال‌آباد و شفتا لوي کاردي و دیکر میوهٔ ولایت که همیشه بدرکاه

# KOWÁYID US SULTANET SHAHJEHAN,

OR

## RULES OBSERVED DURING THE REIGN OF SHAHJEHAN.

*Description of his Majesty's Wisdom, Knowledge, and virtuous Character, and of his diffusive Bounty at the Opening of the Dawn of Day.*

THE sun, which illumines the firmament in the universe of royalty and dominion; the moon, that irradiates the sky of monarchy and felicity; *in other words*, the King, who in pomp resembles Gemsheed,— at the close of night, with an attentive heart, in the sacred privacy, offers up his devotions to the true Deity. After performing acts of supererogation, and the laws of Mahommed, the positive and moral duties, and reciting the stated ritual portions and commemorations; when the true dawn is about to appear, he, with readiness of heart, and purity of mind, employs himself in reading the glorious and renowned Koran, with perfect fluency and eloquence. And whereas the hand of the Emperor is boundless as the ocean in bestowing bounties, being the key of the gates of kindness and liberality, he every morning distributes donations of delicious viands, fragrant liquors, amber-scented comfits, with different sorts of sweetmeats, and various kinds of fruit, such as musk-melons of Balk, and those cultivated near water-courses; plums of Cashgur and Gaur; grapes of those species called Hubshee and Sahebee; pears and apples of Samercand; pomegranates of Yezd and Jilalabad, and apricots fit for the knife, with other foreign fruits which are continually brought to this court, the asylum of the

جهان پناه میرسد و فوا که هندوستان مثل انبهٔ گجرات و دکن و انار تهته هندوانهٔ کشمیر و اننناس خوش مزه و نیشکر شاداب و انجیر لطیف و توت بیدانه و ترنج کلان و کنوله و نارنج و انواع اثمار تر و تازه که سبدهاي آن ا صو بجات و باغات پادشاهي روز بروز مي آید در ظروف طلا و نقره به نوئینان بارگاه عظمت و اجلال وا مراي دولت ابدا تصال و دیگر بندهاي روشناس مرحمت مي شود و در هنگام تا بستان یخ و برف فراوان بطریق راتب به بندهاي خاص میرسد و فیض این دولت سر اپا برکت در همه جا و همه وقت به همگنان عاید مي گردید

## بیان تشریف آوردن پادشاه جهان پناه در جهر وکهٔ درسن

پادشاه فیضرسان بعد از فراغ نعمت خاصه مطابق قاعدهٔ قدیم این دولت عظمي و خلافت کبري بجانب جهر وکهٔ درسن که در دارالخلافت شاه جهان آباد و مستقر الخلا فته اکبرآباد و دار السلطنت لاهور مشرف بر دریا است و فضاي دلکشا و میدان وسیع در پیش دارد تشریف آورده دیدهٔ امیدواران و منتظر انرا بدیدار فایض الانوار منور مي سازند جنگ فیلان جنگ جوي که از غرایب تماشا است وگویا دو کوه روان باهم در ترددانذ در همین عرصهٔ واسع واقع مي شود و دیدن محله امراي کلان و اجتماع ار باب طرب و رقاصان و بازیگران هر دیار و دیگر تفرج و تماشا نیز در همین فضاي وسیع و ضلع دلکشا بوقوع مي اید و هم مطالب مدعا طلبان بیوساطت غیري بسمع مبارک پادشاه عادل فریادرس میرسد

world ; besides those which are the produce of Hindoostan, namely, mangoes of Gujerat and the Dekhan, pomegranates of Tatah, water-melons of Cashmeer, and delicious pine-apples, juicy sugar-cane, delicate figs, seedless mulberries, citrons, oranges large and small, and other kinds of green and fresh fruits, baskets of which arrive daily from the Soobahs, and from the royal gardens :— these being placed in gold and silver dishes, are bestowed in presents amongst the princes of the court of sublimity and splendor, the nobility of the immortal state, and other persons of note. And in the summer season, abundance of ice and snow is distributed amongst the principal officers, according to their respective ranks. The munificence of this government is a general blessing, enjoyed in all places, at all times, and by persons of every description.

*Description of his Majesty's coming to the Jehrokah-dursun.*

The gracious Monarch, after some relaxation in conferring his special favors, according to the ancient custom of this magnificent and mighty empire, repairs to the Jehrokáh-dursun, which, in the capital cities of Shahjehanabad, Akberabad, and Lahore, has in front a delightful and extensive plain, on the margin of the river. Here the eyes of those who entertain hopes and expectations, are brightened by the light-diffusing countenance. In this place are exhibited elephant fights ; a wonderful spectacle ! for you would say that two mountains were striving to unite together. Here are to be seen the squadrons of the principal nobility, with a concourse of minstrels, dancers, and jugglers of all countries. Other sports and recreations are likewise to be met with in this vast space, this charming quarter. And here, moreover, the petitions of suitors, without the intervention of any one, come to the august hearing of the just King, who attends to the lamentations of the oppressed.

## بیان تشریف فرمودن بادشاه جم جاه
## از جهروکهٔ درسن بجهروکهٔ خاص و عام

خورشید آسمان دولت و خلافت ظل الله عالم پناه که فروغ جبین مبینش باعث نور جهان و سرور جهانیان است از جهروکهٔ درسن بجهروکهٔ خاص و عام رونق افزا مي شوند و بندهاي درگاه را بسعادت کورنش مستسعد مي گردانند بمجرد قدوم میمنت لزوم بدستور مقرراز نقار خانهٔ والاکه محاذي جهروکهٔ مبارک واقع است کوس شادماني بلند آوزه میکردد نخست مطابق قانون سلطنت کبري اسپان باد پاپایراق مرصع و مینا و فیلان نامي کوه پیکر باسازهاي مکمل و مکلل و مرصع و طلا از نظر انور میکذرند بعد از ان شاهزادهاي والا تبار درجه بدرجه در قرب سریر خلافت و مسند سلطنت اجازت نشستن دارند و خانان و امیران و مرزایان ازولایت ایران و توران و وزراي ولا شان و امراي بلند مکان و اهالي خدمت و صاحبان سیف و قلم و ارباب عزم و حزم از سپاه نصرت دستکاه و بندهاي نصیري جلو خاصه و قورچیان جلادت کیش و سلاحداران سبقت اندیش و تیر اندازان خارا شکاف و کرز داران صف شکن و برق اندازان کوه افکن و دیکر مردم واجب الاحترام از سادات رفیع الدرجات و مشایخ عظام و علماي کرام و حکماي حاذق و ندماي موافق و طبقات مختلف مثل ترک و تاجیک و عرب و عجم و گرد و کرد و تاتار و ارس و حبش و چرکس و ممالک روم و مصر و شام و عراق عرب و عراق عجم و فارس و کیلان و مازندران و سیستان و ماوراءالنهر و خوارزم و دشت قبچاق و ترکستان و کرجستان و کردستان و لرستان طبقه طبقه و فرقه فرقه و اقوام مختلفه هندوستان

*Description of his Majesty, in Pomp like Gemsheed, proceeding from the Jehrokáh-dursun, to the Jehrokáh khas ú aum.*

The sun of the heaven of prosperity and empire, the shadow of God, the asylum of the universe, the splendor of whose instructive front causes light and gladness to the world, and to mankind, leaving the Jehrokáh-dursun, increases the splendor of the Jehrokáh khas ú aum, by his presence, and where the servants of the court stand ready to enjoy the blessing of making obeisance. On his auspicious approach, (according to established custom, from the music gallery situated in front of the august Jehrokáh,) the kettledrum of joy proclaims the same aloud. In the first place, conformably to the rules of this mighty empire, pass in review, fleet steeds, with inlaid and enamelled furniture; renowned elephants, resembling mountains, and decked in complete trappings ornamented with gold and precious stones. Then the princes of high descent, agreeably to their respective ranks, have permission to be seated near the imperial throne. After which the following persons,—Khans, Omrahs, and Mirzas of the territories of Iran and Turan, the ministers of state, viziers of high degree, the principal nobility, public officers, gentlemen of the sword and of the pen, valiant and cautious; victorious soldiers, devoted servants of the body guard, standard bearers of approved prowess, armour-bearers of great exertions, archers, piercers of stone; club-bearers, destroyers of ranks; matchlockmen, dilapidators of mountains, and other respectable persons, such as Syeds of high degree, great Sheikhs, men eminent for erudition, skilful physicians, and accomplished courtiers; together with those of different countries, such as Turks, Tajekhs (or foreign Arabs), and those of Arabia and Ajem, Cúrds, Goords, Tartars, and men of Ethiopia, Circassia, the Turkish empire, Egypt, and Syria, Irak Arab and Irak Ajem, Fars, Geelan, Mazanderan, Seistan, Mawer-ulneher, Khavrezm, Desht Kipchák, Turkistan, Gurjistan (Georgia), Goordistan, and Looristan, class by class, and tribe by tribe; as well as the various characters

از ارباب فضل و کمال و اصحاب حرب و دفتر و سادات صحیح النسب و شیخزاد هاي کار طلب و الوسات افغان مثل لودي و روهیله و خویشکي و یوسف زئي و غیرآن و طبقات راجپوتان چون رانا و راجه و راو و راي‌رایان از راتهور و سیسودیه و کچهواهه‌وهادا و کور و چوهان و جهاله و چندراوت و جادون و تونور و مکهیله و مهیس و برکوجر و پنوار و بهوریه و سلهکي و بندیله و سکروال و سایر اهل هند از قوم ککهر و لنکاه بلوچ و دیکر قبایل مختلف از هفت هزاري تا هزاري و از هزاري تا صدي و از صدي تا احدي و زمیداران دشتي و کوهي از ملک کرناتک و مکهه و آشام و اودي‌پور و سري‌نکر و کمائون و باندهو و تبت و کشتوار و دیکر ممالک محروسه جماعه جماعه و کروه کروه بشرف استانبوس درکاه کیوان جاه سر بلند کشته موافق مراتب و مناصب و عزت و خدمت و حالت و رتبت بجا و مقام خود مرتبه بمرتبه ایستاده قدرت بر حرکت و کفتار زیاده از منزلت و اعتبار خود ندارند و در کطهرهٔ درون و بیرون در هر ضلع میر توزکان و صاحب اهتمامان و یساولان با عصاهاي مرصع و مینا و طلا نقره و خدمتیه‌ها و سایر پیادکان لوازم اهتمام را آن چنان بتقدیم مي رسانند که متنفسي را مجال جنبش از جاي خود نیست و جمیع بنده‌ها از روي اخلاص و عقیدت نظر بر چهرهٔ مبارک داشته محو و مستغرق مي باشند و با وجود قرب و اتصال یکدیکر مجال سخن باهم ندارند و مهر سکوت برلب و کمر خدمت بر میان بسته مسلح و مکمل کوشش بر احکام قضا جریان دارند و در طریق انقیاد و فرمان برداري بر برق و باد سبقت مي کزینند و ایلچیان زبان دان از قیصر روم و والي ایران و پادشاه توران با نامه و ارمغان بار یاب حضور شده در محال مناسب حال رخصت ایستادن مي یابند و حاجبان دنیاداران دکن مثل عادل شاه و قطب الملک و اهل کرناتک با عرایض و پیشکشها سعادت اندوز آستان

of Hindootsan, men of excellence and perfect skill, soldiers and civilians, Syeds of authentic pedigree, descendants of Sheikhs, men of business; and of the tribes of Afghans, such as Lowdy, Roehillah, Keishgee, Yousef Zie, &c. and different ranks of Rajpoots, such as Ranna, Rajah, Row, Royroyan, and of the tribes of Rathore, Sie-see-deeyá, Cudjwaheh, Gowrus, Chowhan, Jahleh, Chundrawut, Jádown, Tonoor, Muckhyleh, Máheis, Burgoojir, Punwar, Behdewriah, Salehkee, Bundeyleh, Suckerwal, and other people of Hind, of the tribes of Kohker, Lunka, Belowtch, and those of different ranks, Munsubdars from seven thousand down to those of one thousand, from thence to a Suddee (or commander of an hundred) and an Ahdee; also Zemindars of the woods and mountains belonging to the countries of the Carnatic, and of the Mugs, Asham, Owdypoor, Sirrynagur, Bandhew, Tibbut, Cushtwar, and other parts of the protected dominions, in companies and troops, are exalted and dignified by kissing the threshold of the palace, magnificent as the planet Jupiter, and agreeably to their respective rank, station, dignity, office, condition and quality, being arranged in their proper places, they have not power to stir, or to speak more than is becoming their several characters. In every quarter, between the outer and the inner ballustrades, are stationed active Meer Toozeks and Yissawuls, bearing wands of gold and silver, inlaid and enamelled, together with the Khidmutteah and the infantry, who take proper care that no individual can possibly move out of his place. And all the servants, struck with veneration and attachment on beholding the august countenance, are lost and immersed in wonder and amazement. Notwithstanding they are so much pressed together, they do not presume to converse one with another, but, having closed their lips with the seal of silence, and girded up the loins of obedience, completely armed and accoutred, listen to commands inevitable as the decrees of fate; and, in the road of obedience and compliance, outstrip the lightning and the wind. Also ambassadors conversant in languages, from the Emperor of Constantinople, the Kings of Iran and Turan, with letters and rare presents, being admitted to the presence, obtain permission to stand in a place suitable to their characters: and the mace-bearers of the chiefs of the Dekhan, such as Adil Shah, and Koteb-ul Mulk; and people of the Carnatic, with addresses and Peishcushes, having

فیض نشان گردیده اظهار بندگي و عبودیت مي نمایند و طایفه تاجران و سوداگران و مالداران هر دیار از عراق و خراسان و روم و شام و چین و ماچین و خطا و ختن و ترکستان و فرنگستان و غیره ممالک و جزایر و بنا در بعیده با جواهر زواهر و نفایس و نوادر و اقمشه و اجناس و امتعه و اشیابه بارگاه خلایق پناه رسیده بار خویش بر درگاه فلک دستگاه مي گشایند و بفواید و منافع کلي متمتع و بهره ور گشته صیت نیکي و نیکنا مي این دولت جاوید طرازرا باکناف و اطراف عالم به یادگار مي برند و پیوسته اصحاب فضل و کمال و ارباب علم و حکمت و اهل فصاحت و بلاغت و سایر هنرمندان ذوفنون و اقسام مردم از هر نوع و هر کون از معمورهٔ عالم مثل استنبول و حلب و بصره و بغداد و همدان و شروان و شماخي و گیلان و مازندران و استرآباد و گنجه و بردع و تبریز و اردبیل و قزوین و قم و ساوه و کاشان و طهران و یزد و اصفهان و شیراز و کرمان و دامغان و بسطام و سبزوار و نیشاپور و مرو و مشهد و طوس و طبس و اسفراین و جام و هرات و باخرز و سیستان و فراه و قندهار و بلخ و بدخشان و بخارا و سمرقند و اندجان و تبت و کاشغر و ممالک ترکستان و دیگر اقصاي بلاد طبقات انام بدرگاه عالم پناه روي امید آورده در سلک بندگان آستان فیض نشان که پناه عالمیان است انتظام مي یابند و بندهاي درگاه آسمان جاه بقدر حالت و خدمت بمنصب و اضافه و عنایت جاگیر و مرحمت خارقب و خلعت و عطاي اسپ وفیل و آلات مرصع از جیغه و شمشیر و جمدهر و خنجر و کرامت تمن توغ و علم و نقاره و انواع مراحم وعنایات سر بلند و سر فراز میکردند و موافق ضابطهٔ سلطنت والا در وقت عطاي منصب و اضافه و عنایت جاگیر چهار تسلیم مقرر است همچنین شبهر مبارک و جیغه برسر گذاشته و پهونچي روداراچه و مالاي آن یا مروارید و امثال

gained the honor of admittance to the threshold, the emblem of munificence, thus testify their submission and obedience. Likewise bodies of merchants and traders, men of property from every part of Irák, Khorasan, Room, Syria, China, Macheen, Khátia, Khoten, Turkistan, Europe, and other countries, islands, and remote regions, resort to this court, the asylum of mankind, permanent as the sky; and, opening their own packages, display bright jewels, and the choicest piece goods, with other wares, articles, and things; and having derived immense profit, erect a monument of fame, by spreading through all the quarters of the earth their reports of the virtue and renown of this immortal emperor. And there are in constant attendance men of science and wisdom, philosophers, florid writers, eloquent orators, and skilful artists in all branches, and men of every kind, sort and description, from all the habitable parts of the globe, such as Constantinople, Aleppo, Basrah, Baghdad, Hamadan, Shirvan, Shamaki, Geélan, Mazenderan, Asterabad, Gunjeh, Berda, Tebreez, Ardebeil, Cazvin, Kom, Sawah, Cashan, Tehran, Yezd, Isfahan, Shiraz, Dámághán, Bostam, Subzwar, Nishapoor, Merou, Meshed, Tous, Tibs, Isfarein, Jam, Herat, Bakhurz, Seistan, Ferah, Candahar, Balkh, Badakshan, Bokhara, Samarcand, Indejan, Tibbet, Cashgur, and from the territories of Turkistan, and other remote cities, tribes of men coming with hopes to the court, the asylum of the world, are enrolled in the train of servants of the household, the emblem of munificence, and support of mankind. And servants of the court, which resembles the sky in magnificence, according to their several conditions and appointments, are exalted and dignified with Munsubs and additions, grants of Jaggeers, gifts of Charkob, and dresses of honor, presents of horses, elephants, and articles inlaid with precious stones, such as his Majesty's portrait, Jeegahs, scimitars, Jumdhers, Khunjers, and also with the honorary distinctions of the Teman Towgh, the Flag, Kettledrum, and variety of other favours and bounties: and it is the rule, if the sublime emperor bestows a Munsub, or an increase thereof, or grants a Jággeer, that the receiver makes four Tusleems; and, in like manner, on receiving the royal portrait, a bracelet or a string of Roodraj or of pearls, and such like, it is placed in the hand, put round the throat, ears, or neck, when he

آن در دست و گلو و گوش و گردن انداخته چهار تسلیم میکنند و در هنگام مرحمت خلعت خاصه چهار تسلیم پیش و چهار تسلیم پس از پوشیدن بجای آرند و در عنایت خلعتهای رسمی اکتفا به چهار تسلیم می شود و در وقت تسلیم فوطه در گردن می اندازند و آداب انعام و سلحه اینست که شمشیر در گردن حمایل نموده خنجر و جمدهر برسر و ترکش بردوش گذاشته بعد از ادای تسلیمات در کمر می بندند کمان و بندوق و رام چنگی بردوش گرفته چهار تسلیم نموده بدست می گیرند و سپر در گردن انداخته و زره و بکتر بردوش کشیده تسلیم بجا آورده در بر می کنند و در حین بخشش اسپ و فیل جلو و کجک بردوش گذاشته تسلیمات بتقدیم میرسانند و از راه لطف و نوازش خطاب شاهی و سلطانی و سپه‌سالاری و خان‌خانانی و امیری و امیر الامرائی و راجگی و مهاراجگی و رائی و رای‌رایانی و دیگر خطابها در خور حال هریک از حضرت خلافت عنایت می شود و منصب قضا و عدالت و احتساب و قانون گوئی و چودهرائی ملکها و شهرها و دیگر خدمات عمده متعلقهٔ صوبجات از حضور پرنور مقرر میگردد و از طرفی صوبه‌داران و قلعه داران و فوجداران و دیوانیان و امینان و عمال از حضرت عظمت و اجلال منصوب گشته بصوبجات و پرگنات و قلاع و محال ممالک محروسه تعین می شوند و از طرفی ارباب حکومت و اهل عمل معزول شده بدرگاه جهان پناه آمده نتیجهٔ نیک و بد در خور اعمال و افعال می یابند و در هنگام ملازمت و رخصت موافق نسبت حالت و قدر و منزلت عمدهای دولت را نزدیک طلب فرموده حکم بتقبیل پای مبارک می فرمایند و بعضی را از غایت عنایت دست مقدس بر پشت می گذارند و دیگر امرا و بندهارا از دور باشارهٔ ابرو و گوشه چشم مبارک درگاه لطف و مرحمت سرفرازی می بخشند چون پاس مراتب حرم و احتیاط از لوازم

makes four Tusleems. And on receiving a dress of state, the person performs four Tusleems on receiving it, and the like number after putting it on. For an ordinary dress only four Tusleems are required: at the time of making the Tusleem, they hang the sash over the shoulders. The ceremony on receiving a present of arms is this:—The scimitar is suspended about the neck, the Khunjer and Jumdher are held in the hand, the quiver thrown behind the back, when he makes the Tusleems; after which he puts the sword, &c. in his girdle; and the bow, matchlock and Ramchunghee being thrown behind his back, he makes four Tusleems, and then takes them in his hand. A shield is slung round the neck, and arrows, cuirasses, and armour being laid on the back, he makes the Tusleems, and dresses himself in them. At the time of bestowing a horse, or an elephant, the saddle-cloth, or the Kudjuck, being placed on the back of the person, he performs the Tusleems. And, as marks of favour and kindness, the titles of Shahy, Sultarry, Sepahsillary, Khankany, Ameery, Ameer ul Omra-iy, Rajgee, Mahrajgee, Royey, Royroyany, and other titles befitting the particular circumstances of each, are conferred by his Imperial Majesty. Also the offices Cazy, Magistrate, Ehtissab, Canoongooey, and Chowdryee of countries and cities, and other great offices belonging to the Soobahs, are appointed from the resplendent presence. On one side are Soobahdars, Killadars, Foujdars, Dewans, Aumeens, and Aumils appointed by the court of greatness and glory to be stationed in the Soobahs, Pergunnahs, Killahs, and Mehals of the protected dominions. And on another side are those officers and collectors of the revenues, who, being removed from their employments, have repaired to the court, the Asylum of the World, to experience the good or ill effects of their good or bad acts and deeds. On being introduced, or on taking leave, according to their relation, condition, rank and quality, the ministers of state having caused them to approach, they are directed to kiss the august feet; and some, through excess of favour, have the sacred hand laid upon their back. Other Omrahs, and officers at a distance, are honoured with especial notice by the bend of the eyebrow, or by a side glance from the august eye, the seat of favour and kindness. And whereas the strictest regard to every degree of caution and circumspection is one of the duties of government, therefore all orders respecting

جهاندار يست هم اسناد معاملات ملک و مال از منصب و جاگير و ماهانه و روزيانه و انعام و مدد معاش و غير ذلک مکرر بعرض والا مي رسد و هم و قايع و سوانح هر ملک و هرسر زمين از روي عرايض صاحب صوبهاو و قايع نگاران و مستحفظان و خبر داران هر ديار معروض اقدس مي گردد و احکام قضا نفاذ مشتمل بر رفاهيت احوال خلايق و کثرت آبادي و معموري ملک و دفع ارباب تمرد و فساد و ضبط مراسم عدل و داد از حضرت ارفع بشرف صدور مي پيوند دو کار گذاران کار گاه دولت و فرمان پذيران بار گاه عظمت و متکفلان مهمات مالي و ملکي و ناظمان معاملات کلي و جزوي امور دولت عظمي و خلافت کبري را از تقير و قطمير بعرض والا رسانيده جواب هر مقدمه از حضرت مرشد کامل حاصل نموده بر طبق آن عمل مي نمايند و اعلي حضرت خديو زمان با عقل دوراندیش و فکر رسا مهام دولت و امور مملکت را بآئيني که مزيدي بران متصور نباشد صورت انجام و پيرايه انتظام مي بخشند و چون بحر بي پايان لطف حضرت شاهنشاهي هميشه در جوش است ارباب احتياج و اهل استحقاق بوسيلهٔ صدر الصدور بمرحمت و ظيفه و روز يانه و عنايت زر سرخ و سفيد و مواضع و اراضي بطريق ملکيت و آلتمغا و انعام و مدد معاش کامياب مي شوند از انجا که ضبط و انتظام احوال سپاه لازمهٔ جهانداري و وظيفهٔ آگاهي و هوشياري است امرا و منصبداران و ديگر بندهاي درگاه گيتي پناه موافق ضابطه داغ و تصحيحه ميدهند و آدم و اسپ و ذات و تابعين آنها از نظر فيض اثر مي گذرد و اگر آدم قابل کار بنظر کيميا اثر درمي آيديا حقيقت حال او بعرض مقدس ميرسد در هر جا و نزد هر بنده که باشد از روي عنايت قدر داني بحضور انور طلب فرموده در سلک بندگان آستان دولت نشان منتظم گردانيده تربيت مي فرمايند و جوهر استعداد و قابليت هيچ کس در

Sunnuds, and relative to lands and money, Munsubs, Jageers, monthly stipends, daily allowances, donations, subsistences, and all other matters, are twice submitted to his Majesty: moreover, the public and private intelligence of every country and territory are communicated to him in the letters of the Munsubdars, intelligencers, guards, and watchmen of every place. And mandates pervading as fate tending to promote the good of society, by increasing the cultivation and population of the country, the expulsion of the rebellious and refractory, and regulating the administration of law and equity, are issued with dignity from the sublime presence. And the officers of the several departments of state, and the obedient servants of the court of greatness, together with the depositories of matters of finance and government, the superintendants of affairs in general and particular, submit to his sublime hearing, the concerns of this great and mighty empire, whether important or trivial; and having received answers on every subject, from his Majesty, (the perfect guide,) act in conformity thereto: His Sublime Majesty, Lord of the Age, through extensive reason and profound meditation, accomplishing the weighty affairs of the state, and concerns of the empire, in such a manner as exceeds imagination. And forasmuch as the boundless ocean of his Majesty's munificence is continually overflowing, the distressed and indigent, through the channel of the Sudder us Suddeer, are gratified with pensions, daily allowances, and donations in gold and silver, or places and lands in Milkyet and Altumghá largesses and Muddudmásh. And whereas the discipline and regulation of the army are indispensible duties of government, demanding unremitted care and circumspection, the Omrah, Munsebdars, and other servants of the court, the asylum of the world, according to the established regulations, give the mark and Tussiáh; the man and horse, and their qualities, and those under the former are represented to his Majesty; and if the man appears fit for service to his Majesty's penetrating eye, or his pretensions are satisfactorily represented to the sacred presence, for whatever station he may be designed, through favour and attention, being called to the enlightened presence, is enrolled in the number of the servants of the threshold, the emblem of good fortune, and ordered to be disciplined; the intrinsic merit of no person passing unnoticed by the enlightened nature, which approves what-

## بیان رونق افزا شدن پادشاه ملک خصال در غسل خانهٔ فردوس مثال

پادشاه جهان پناه پس از فراغ دیوان عام بدیوان خانهٔ خاص که بغسل خانهٔ مشهوراست تشریف شریف ارزاني داشته بر تخت دولت و سریر عرش نظیر تکیه زده تا انقضاي دو پهر بنفس نفیس بامور دولت عظمي توجه میفرمایند و خلاصهٔ مطالب بوسیلهٔ باریا فتکان محفل خلدآئین بعرض والا میرسد و جمیع مهام لازم الا تمام بارشاد مبارک صورت تمامیت مي یابد و عرایض پادشاه زادهاي نامدار و امراي ذوي الاقتدارر را خود بدولت از اول تا آخر مطالعه مي فرمایند و مضمون عرایض سایر بندها بمعرفت ایستادهاي حضور بي کم و زیاد معروض اقدس مي کردد و فرامین جهان مطاع که بپادشاه‌زادهاي والا تبار و صوبه‌داران وفوجداران و دیوانیان هر دیار و امثال این جماعه از پیشگاه سلطنت بشرف صدور مي پیوند و نخست مسودهٔ آن مطلب از نظر کیمیا اثر کذشته با صلاح مقدس درست مي شود و بعد ازان منشیان عطارد نشان از روي آن فرامین سعادت آئین قلمي مي نمایند و اکثر اوقات مناشیر قضا تاثیر در مطالب عمده بنام پادشاه زادهاي کامکار و امراي ذوي الا قتدار بخط مبارک شکسته نستعلیق که در غایت حسن و لطافت است بعبارت متین و رنکین و مضمون مختصر و مفید رقم پذیر خامهٔ عنبر شمامه میکردد و وزیر و مشیر و دبیررا دران مدخلي نمي باشد و طو امیر حقیقت مداخل و مخارج ممالک محروسه و تفصیل اسامي مناصب پادشاه زادهاي والا کهر و امراي نام آور و اکثر بندهاي روشناس درکاه براي پرداخت

*Description of the Angelic Monarch proceeding to the Ghosul Kháneh, the Semblance of Paradise.*

His Majesty, the asylum of the world, having finished the business of the Déwán Aum *, repairs to the Dewán-kháneh Khass, commonly called the Ghosul-kháneh, and reclines on the throne of state (the semblance of the empyrean one) till after noon, and then attends to the concerns of the mighty empire. A summary state of affairs is laid before his Sublime Majesty, by the favoured of the council, whose arrangements resemble those of Paradise: and all momentous affairs are completed by the happy command. Addresses from renowned princes, and powerful Omrah, are read by his Majesty himself, from beginning to end: the purport of representations from the subjects in general, is represented to his Sacred Majesty, without diminution or addition through means of the ministers. In regard to mandates, to which the world pays obedience, that are issued by the emperor's order to the princes of high descent, and to the Soobahdars, Foujdars, and Déwáns of every district, and such like, a draft of the business being first brought to the discerning inspection, is amended by the sacred correction; after which, Moonshees expert as Mercury write mandates conformably thereto. On many occasions, mandates inevitable as fate, on matters of importance, to the benefited princes, and powerful Omrah, are in the fortunate hand-writing of his Majesty, in the Shekusteh Taleek character, exquisitely beautiful, and expressed in a bold florid style, the purport concise, and to the point, flowing from the amber-scented pen: neither vizier, counsellor, nor secretary, having concern therein. Details of the receipts and expenditures of the protected dominions, and a list of the names of the Munsebs of princes of high endowments, renowned Omrah, and various well-known servants of the court, employed for the benefit and comfort of the husbandmen and troops, is constantly kept in his Majesty's view. And edicts

* Or public audience.

ورفاهیت حال رعیت و سپاه در مد نظر انور میباشد و در باب منع زکوة و تمغا و راهداري و غیره ابوابیکه مبلغهاي کلي حاصل آن بود احکام جهان مطاع بممالک و مسالک شرف نفاذ یافت و به یمن عدالت آن حضرت در طرق و شوارع حفاظت وامنیت بحد یست که سوداکران و بیوپاریان و مسافران کاه و بیکاه بابنه و بار بجمعیت خاطر و فراغبال تر ددمي نمایند و اکر در جائي چیزي تلف شود تاوان آن باجریمهٔ غفلت برزمه عمل داران آنجا است مصالح بزم ورزم در همه جا و همه وقت آماده و مهیا مي باشد یکطرف جواهر زواهر سفته و ناسفته و اجناس مرصع و مینا و آلات طلا و نقره که از تعداد و شمار مستغني است از نظر انور میکذرد و الماس تراشان و مرصع کاران و مینا سازان و دیکر هنرمندان و استادان کارهاي خودرا بنظر ضیا کسترتر در آورده بارشاد و اصلاح آن حضرت عمل مي نمایند و یکطرف امتعه و اقمشهٔ نفیس و نادر از نفایس هندوستان و ولایت و اسباب ابتیاعي و خانه بافي از کار خانجات حضور و فرمایش صوبجات بنظر مقدس معلي در مي آید و یکطرف از کتاب خانه والاکتب عربي و فارسي اکثر بخط مصنف و مرقعات و نوشتجات از ثلث و نسخ و تعلیق و نستعلیق و شکسته بخط خوشنویسان روز کار مثل یاقوت و صیرفي و ملا میرعلي و سلطان علي و میر عماد و ملا درویش و اشرف خان و محمد حسین اصفهاني و تصویرات مصوران نادره کار مثل مانی و بهزاد و نادر الزماني و امثال آن بنظر موشکاف باریک بین پادشاه باعز و تمکین در مي آید و یکطرف ار باب فضل و کمال بزبانهاي فصیح مباحثهٔ علمي مي کنند و هر نشیب و فرازیکه در طریق علم و عمل پیش مي آید حضرت مرشد کامل بدستیاري طبع رسا بدلایل عقلي و نقلي هموار مي سازند و از یکطرف شعراي فصیح زبان در مدح و ثناي ذات ملکي ملکات پادشاه کریم طبع دریادل قصاید و مثنوی

have been issued to the countries and roads, prohibiting the collection of Zekoot and Tumgha, passports, and other articles from whence large sums of money were used to be obtained. And through the blessing of his Majesty's justice, there is such protection and safety on the roads and ways, that merchants, Beypáries, and travellers with their goods and packs, come and go at all seasons with confidence and gladness. If any thing is lost at a place, restitution thereof, together with a fine for neglect, is exacted from the Aumildars of that quarter. Stores for festivity and war are kept ready in all places, and at all times. Again, on another side are exhibited to his Majesty's view, brilliant jewels bored and unbored, articles inlaid with precious stones, others enamelled, implements of gold and silver too many to be enumerated. Diamond-cutters, inlayers, enamellers, and other workmen and profest artists, bring their performances for his Majesty's discerning inspection, and receive his orders and instructions how to improve their work. On another side are spread out to the sacred view, most rare and exquisite goods and cloths, the choicest productions of Hindoostan and foreign countries, articles of merchandize, and home manufactures fabricated in the royal manufacture; together with what have been commissioned from the Soobahs. On another side are books brought from the royal library, in Arabic and Persian, many in the hand-writing of the authors themselves; also collections of paintings, and specimens of penmanship in the Súls Nuskh-Taleek and Shekusteh characters, performances of the most skilful penmen of their time, such as Yácoot, Syreffee, Mulla Meer Aly, Sultan Aly, Meer Amad, Mulla Dirveish, Ashruff Khan, Mahommed Hussen Isfahany; and paintings of the ablest artists, such as Mani, Behzad and Nadir us Zumaun. On another side, men of excellence and consummate acquirements hold learned disputations in eloquent language, and every depth and height in the paths of theory and practice that is advanced, his Majesty, (the perfect guide,) through the force of his genius, makes plain, by arguments deduced from reason and experience. And on one side, poets celebrating with eloquent tongues, in elegies and odes, the praises of the inherent angelic disposition of the benign and liberal-hearted Monarch, are gratified with abundant gifts and rewards.

خوانده بصله و انعامات و افر کامیاب مي شوند و از طرفي منشیان مدعانکار و خوشنویسان زرین قلم عرض هنر مي دهند و از یکطرف حکماي یوناني و اطباي هندي بمعا لجهٔ درست و تدبیرهاي نمایان جوهر هنر و حکمت خودرا بمعرض بیان و امتحان مي آرند و منجمان و اختر شناسان و رصدبندان و زیج دانان و برهمنان و پندطتان و کبیشران و صاحب طبعان و دیگر دانایان هر کار و هنرمندان هرهنر مقدمات علمي و عملي بزبان درمي آرند و مصوّران و نقاشان و مهندسان و طراحان کار و کسب خودرا بنظر فیاض در آورده بتعلیم و اصلاح مقدس مي رسانند کاملان و استادان هرفن در پیش طبع رسا و خرد خورده دان از راه انصاف خط عجز بر جبین مي کشند و یکطرف اسباب کارزار و آلات پیکار از شمشیرهاي یماني و تیغهاي هندي مرصع و مکلل بجواهر قیمتي و زرهاي داؤدي و بندوقهاي بي خطا و دیگر اجناس قور خانه و سلاح خانه و توپخانه که بجهت احاطهٔ تفصیل هر جنسي دفتري علیحده مطلوب است از نظر انور مبارک میگذرد و جوانان سبک دست گران بار شمشیرهاي آبدار بر چور نکها مي آزمایند و بیک ضرب گران دوپاره مي سازند و اکثر اسلحه به بندهاي رزم دوست کار طلب مرحمت مي شود و از یکطرف در آمدن شمشیربازان چابکدست و در افتادن پهلوانان و کشتي گیران صاحب فن باهم وجوش و خروش هوسناکان در باي و بر و تماشاي غیر مکرر میگردد و یکطرف اهل نغمه و نشاط از خوانندها و گویندهاي خوش آواز و سازندها و نوازندهاي معجز طراز از کلانوت و طوایف چه از بندهاي سرکار فیض آثار و چه از آیندهاي هر ملک و دیار طبقه طبقه فراهم آمده بالحان داؤدي طنطنه در ملک و ملکوت مي اندازند و بصداي مضراب ناخن بر دلهاي ارباب حال مي زنند و با نعامات وا فر دامن امیدرا مالامال مي سازند

On another side, faithful secretaries, and scribes of exquisite skill, submit their productions to his Majesty. In another quarter, Greek and Indian physicians present him with summary reports of the success of their skill in administering remedies. Also astronomers, astrologers, superintendants of observatories, calculators of astronomical tables, Brahmins, Pundits, Hindoo versifiers and poets, and others learned in different branches, and professors of every art, discourse on the theory and practice of their several avocations. Likewise limners, painters, mathematicians, and designers, exhibit their different works, and improve by the royal instruction. Professors and teachers in every art and science honestly confess their own ignorance, when compared with his Majesty's complete and accurate knowledge therein. In another quarter are set forth to his Majesty's view, warlike stores and weapons, swords of Yemen and India, inlaid and completely ornamented with precious stones; armour like that worn by David, unerring matchlocks, and other articles belonging to the armoury, the arsenal and the artillery department, the detail of which would require a separate volume. And expert robust youths make trial of watered scimitars on hard substances, which they cut asunder at a single stroke. A great quantity of arms is bestowed on servants devoted to war, and who are ever ready at a call. On another side, the entrance of expert gladiators, the conflicts of heroes, the battles of skilful boxers, the attacks and strugglings of combatants in their contests, exhibit spectacles of unbounded variety. On another side are chorusses of singing and mirth, sweet and melodious songsters, and musicians of wonderful skill, natives of Kelawut and Tewayef, in the service of this court, the seat of bounty, together with comers from every kingdom and country, being formed into several bands, make heaven and earth resound with strains like David's, and with the sound of the bow enchant the hearts of anchorites; and in return are loaded with gifts.

## بیان اوقات عدالت و حالات عدل پادشاه عدالت پناه

هرچند اهل شرع و ارباب عدالت و احتساب هر روز در بارگاه معلی مجتمع شده محکمه آراسته مطابق شریعت غرا و عدالت عالم آرا عمل مي نمایند لیکن بواسطه توفیر رحمت بر خلایت در هفته روزي قرار داده‌اند که خود بدولت و اقبال سریر آراي عدالت گردیده مظلومان و داد خواهان را در حضور اشرف که مامن ستم رسیدگان است طلب فرموده حقیقت هر یکي را بسمع عدل و انصاف اصغا نموده بر طبق شریعت غرا و عدالت عظمي احکام قضا جریان صادر میفرمایند و اگرچه سیاست و عقوبت ارباب جرم و تقصیر آیین عدالت و شریعت است و در خور اعمال و افعال به پاداش میرسند اما از بسکه لذت عفو و بخشش در ذایقهٔ اقدس پادشاه رحیم طبع جا گرفته به آیینی و نهجي که منافي قواعد شریعت و عدالت نباشد قلم عفو بر جریدهٔ اعمال ارباب گناه میکشند هم احکام شرعي از قوه بفعل مي آید و هم آثار عفو و کرم به مقتضاي رافت جبلي و عطوفت ذاتي بمنصهٔ ظهور میرسد و اکثر اوقات سواري خاصه اگرچه در ظاهر بواسطهٔ سیر و شکار است لیکن در حقیقت بجهت اطلاع احوال جهانیان است که ارباب احتیاج بي موانع و مزاحمت دست بدامن دولت زده کامیاب مي شوند

*Description of the Time and Manner in which Justice is administered by the upright Monarch.*

Although the expounders of the law and the officers of justice assemble every day at the sublime court, and, holding a tribunal, proceed in conformity to the illustrious law and rules of justice, the ornaments of the world; yet his Majesty, out of the abundance of his compassion for mankind, has set apart one day in every week, when, in his own auspicious person, being seated on the throne of justice, the oppressed and suitors for redress are called to the august presence, the asylum of the afflicted, and every particular case obtains an attentive hearing; and decrees inevitable as fate are issued, suitable to the illustrious law and supreme justice. Although fines and punishments for offenders are enjoined by law and justice, in retribution of their acts and deeds; yet, because his Majesty's merciful disposition takes delight in pardon and forgiveness, ways and means are devised that do not militate with the rules of law and justice, and he draws the pen of pardon over the page of offence. By his power, legal decisions are carried into execution; and also marks of forgiveness and mercy, proceeding from innate kindness and inherent clemency, are exhibited from the throne. Frequently the royal excursions, although apparently intended only for travelling and hunting, are in fact used as the means of gaining information of the condition of mankind, in order that the needy, without let or hindrance, may lay hold of the skirt of the robe of greatness, and obtain the object of their wishes.

## بیان آرایش مجلس عشرت قرین
## در حریم معلی بعد از فراغ مجلس علما

پادشاه دوران پناه تا انقضای نصف النهار بنفس نفیس و طبع لطیف و رای رزین و خرد متین با قسام امور دولت روز افزون پرد اخته بحرم سرای عظمت و اقبال و مشکوی جاه و جلال تشریف برده در مکان فردوس نشان بانعام و بخشش و داد و دهش و مشاغل حریم مقدس که تفصیل آنرا نسخه دیگر باید اشتغال می فرمایند وپس از منقضی شدن نصف روز در خلوتخانه خاص بادای نماز بانیاز رضای خالق ذوا لجلال حاصل می نمایند و بعد از فراغ نماز ظهر از نعمت خاصه که چندین کار خانه بآن متعلق است و در ظروف طلا و نقره و چینی های نفیس و نا در بر سفره خاص می چیند و فیض آن بهمکنان می رسد متلذذ کشته لمحه در آرامکاه والاکه بحسب نزاهت و لطافت و زیب و زینت نظیر ندارد بر بستر راحت و کامرانی آرمیده پس از فراغ نماز عصر بغسل خانه والا تشریف می فرمایند

## بیان محاسن و مکارم اخلاق پادشاه بالطف
## و اشفاق در غسل خانهٔ مقدس آخر روز

پادشاه عالم پناه آخر روز در غسل خانه مبارک براورنک خلافت و جهانداری جلوس فرموده بمهات سلطنت متوجه میشوند و دیوان اعلی و بخشیان عظام و میرسامان و دیوان بیوتات ...

## *Description of the Arrangement of the Banquet of Delight in the Sublime Sanctuary, after the Assembly of the Learned are dismissed.*

His Majesty, the asylum of the age, having engaged himself till past noon on many affairs of the immortal state, with affability, information, and judgment, retires to the Haram Serai of grandeur and auspiciousness, the palace of pomp and splendor, where, on a spot resembling Paradise, he employs himself in conferring gifts, presents and donations, and regulating matters relative to the holy sanctuary, the detail of which would require a separate volume. In the afternoon he performs prayers in the royal privacy, with humility, and fulfils the will of the Creator, the Lord of Glory. When afternoon prayer is concluded, an exquisite repast, prepared in several offices dependent on this department, is served up to the royal table, in dishes of gold and silver, and in rare china; and every person partakes of this bounty. And having tasted a little, he reclines for a short time in the sublime bedchamber, the decorations of which are of unparalleled taste and magnificence. After a short repose on the bed of ease and felicity, he performs the evening prayer, and then proceeds to the Ghosul-kháneh*,

## *Description of the mental Endowments and laudable Deeds of the affable and humane Monarch, in the Ghosul-kháneh, at the Close of Day.*

His Majesty, the asylum of the world, at the close of day, being seated on the throne of sovereignty and power, in the Ghosul-kháneh, attends to the weighty affairs of state. The Dewan Alah, and principal Bukhshees, the Meer-sauman, the Dewan of the offices, and all the Muttesuddees of the affairs of revenue and government, submit to his Majesty the particulars of all matters

كلي و جزوي از خالصات والا و طلب و تنخواه تيولها و محاسبات و مطالبات
و سامان سپاه و سرانجام كار خانجات و انواع مقدمات دولت بي پايان
بعرض اشرف رسانيده در هر باب بر طبق ارشاد بعمل مي آرند و مطالب
عرايض و وقايع اطراف و اكناف ممالك محروسه معروض مقدس ميكردد
و مناشير جهان مطاع در جواب عرايض و واقعات از حضرت خلافت شرف
نفاذ مي يابد و احكام عالم مطاع لازم الاتباع مشتمل برتاكيد از دياد معموري و
آبادي ملك و رفاهيت حال سپاه ورعيت بشرف صدور مي پيوند واكر چه
ابواب خيرات و مبرات اين دولت سرا پا بركت همواره بر روي جهان و جهانيان
باز است ليكن در شهور و ايام و ليالي متبرك اهل علم و فضل و ارباب زهد و
صلاح و طبقهٔ درويشان و فرقهٔ فقرا و جماعت مسكينان و محتاجان هر ديار در حضور
اشرف و اعلي بار يافته بعنايت زر سرخ و سفيد دامن آماني و آمال را لبريز
ميسازند و هر سال مبلغها بطريق خيرات بجهة ارباب استحقاق و اهل احتياج از
خزانه و زن مبارك بصو بجات ار سال ميدارند و چندين مساجد و مدارس و
خانقاه و رباطها و دار الشفاها و امكنه و بقاع خيراز سركار فيض اثار بنا يافته ومي يابد
در بلدها و شهرها هر روز مبلغي براي لنكر و بلغور خانه مقرراست كه طعام پخته و غله
بفقرا و مساكين و يتيمان و بيوها و مستورها ميرسد و در اكثر موسم مبلغهاي
با نفايس هندوستان بطريق نزر و خيرات بمكه معظمه ميفرستند و در هنكام
شام بجميعت خاطر و لطافت باطن و ظاهر به آداب تام و نياز تمام نماز با جماعت
ميكذارند و فضلا و علما و امرا و ساير بندها صف در صف ايستاده با پادشاه دين
پناه نماز ميكنند پس ازان چندين هزار شمع و چراغ در شمعدانها و

relative to the exchequer, and pay, and assignments, of Téyool (or Jageers), investigations of accounts, requisitions, supplies for the army, provisions for the manufacturers, and every kind of business of this boundless government, and in all cases they act conformably to orders. The purport of addresses and intelligence from all quarters of the protected dominions, is also represented to the sacred presence. Edicts, obeyed by all the world, are issued with dignity by his Imperial Majesty, in answer to letters and advices. And positive edicts, worthy to be obeyed, as containing absolute orders for the increase of the cultivation and population of the country, and for affording comfort to the army and the subjects in general, are issued with dignity. Although with this Monarch the gates of charity and munificence are ever extended open in the face of the world, his benefits being universally experienced; yet, moreover, in holy months, seasons, and nights, men of erudition and wisdom, those eminent for piety and virtue, a multitude of Dirveishes and Fakeers, and numbers of the poor and indigent of every country, gain admittance to the noble and sublime presence, and have their hopes and expectations amply gratified by donations in gold and silver coin. Also sums are annually issued from the treasury of the royal weight, to be distributed amongst the poor and needy throughout the Soobahs. Besides, several mosques, colleges, caravanseras, hospitals, and other public edifices, have been built, and others are now erecting, through his Majesty's bounty. Likewise, in the towns and cities, fixed sums are daily allowed for the support of religious houses and refectories, where victuals ready dressed, and grain, are distributed amongst the poor and needy, orphans, widows, and chaste matrons. On several occasions large sums of money, together with the choicest productions of Hindoostan, have been sent to the renowned temple of Mecca, in offerings and for alms. At evening the King performs his prayers in the congregation, with confidence, cheerfulness and humility, strictly observing all the prescribed forms; the learned and profound men of the law, the nobility, and all the servants of the court, standing in ranks, join in the supplications of his Majesty, the asylum of religion. After that, some thousands of candles and lamps, in enamelled, inlaid, and golden candlesticks and lanterns, are lighted in the royal assembly;

فانوسهاي مرصع و مينا و طلا در بزم خاص و مشعلهاي بي شمار در گرد و پيش دولتخانه روشن مي شود که گردون با چندين چشم در تماشاي آن حيران مي ماند و صلوه خوانان غزل و رباعي دراز دياد عمر و بقاي دولت پادشاه گيتي پناه بزبان فصيح خوانده آمين مي گفتند و بعد انقضاي شام باز بدماغ تازه و طبع شگفته که اصلا متغير و متبدل نمي شود بلکه در هنگام کار طراوت و تازگي ديگر بهم ميرساند بر سرير فلک نظير تکيه زده همت والا با نتظام امور خلافت مصروف مي فرمايند و گوهر مطالب خاص که از ديدهٔ ارباب بصيرت مخفي و مستور مانده باشد بغوّاصي فکر عميق و دستياري طبع دقيق بچنگ آورده آويزهٔ گوش اهل هوش مي سازند و هيچ مطلبي از مطالب و مقصدي از مقاصد در پيش طبع باريک بين اشرف موقوف و معطل نميماند و هيچ امري از امور در عقدهٔ تعويق نمي افتد و گره کشائي جميع معاملات در حضور فايض النور که حلال مشکلات عالم است در طرفة العين ميشود

بيان تشريف فرمودن پادشاه حقيقت
پناه در خلوت سراي دولت و اقبال

پادشاه عادل بيدار دل بعد از فراغ امور هر روزهٔ سلطنت عظمي و حصول جمعيت خاطر قدسي مظاهر از ضبط وربط معاملات مالي و ملکي و اطلاع بر احوال عالم و عالميان بشکر و سپاس حضرت واهب العطايا پرداخته نماز عشارا با جماعت ادا نموده در حريم خاص که محل استراحت مقدس و معلي است تشريف فرموده با طبع فيضرسان بر مايدهٔ دولت نشسته از سفرهٔ نعـ... .٤،

and innumerable flambeaux are placed around and in front of the palace, permanent as the heavens; so that the sky, at the sight of so many stars, is struck with amazement. Those who perform the public prayers, after reciting odes and quartans, imploring long life and continuance of health for his Majesty, the asylum of the world, conclude by pronouncing Amen. When the evening service is ended, his Majesty's mind, ever vigorous and unchangeable, being recruited with fresh powers, he seats himself again on the throne, the semblance of heaven, and exerts his great abilities in arranging the affairs of government: and the pearl of extraordinary designs, which lies hidden and concealed from others the most intelligent, his Majesty, by diving in the depths of reflection, with the aid of his discerning mind, grasps the gem, and makes it an ornament for the ear of the wise. No matter or concern of any kind escapes his notice, or is neglected by his sublime and comprehending mind; neither does any weighty affair suffer perplexity through delay, all difficulties being unravelled in the twinkling of an eye, in the presence of the diffuser of light, the solver of all human intricacies.

## *Description of his Majesty, the Asylum of Truth, proceeding to the Private Apartments of Wealth and Felicity.*

The just and vigilant Monarch, after despatching the ordinary routine of business relative to this mighty empire, and gratifying his noble mind by settling and ordering the affairs of revenue and government, and attending to the concerns of the world and of mankind, next employs himself in offering up praises and thanksgivings to the Majesty of Heaven, from whence all good things do proceed. And when he has concluded the evening service in the congregation, he repairs to the private apartments, the mansions of rest and sublimity; where, with bountiful disposition, being seated at the table of state, he, with the hand of kindness and liberality, takes from the board of boundless munificence deli-

پایان بدست لطف و احسان میوهای لطیف و غذاهای الوان به هوا خواهان و بندهای دور و نزدیک کرم می فرمایند پس ازان با صغای حکایات بدیعه و نکات غریبه و کتب تواریخ معتبر مثل ظفر نامه و واقعات بابری و اکبر نامه از زبان مجلسیان فصیح بیان و تاریخ دانان شیرین زبان و استماع نغمهای دلکش و دلنشین مغولی و کشمیری و هندی تا نصف اللیل در عین آکاهی و بیداری هنکامهٔ بزم روحانی را کرم می دارند و صدای دلربای نی و کمانچه و دف و دایره و قانون و چنک و عود و طنبور و رباب و مردنک و دهولکی و سارنکی و خنجری و دیکر سازها بعالم ملکوت می رسد و بعضی از اوقات در هنکام خلوت رقاصان و نطوهای هندوستان که درفن خود طاق اند بقواعد و اصول برقص و جلوه در می آیند و طرزهای غیر مکرر و جلدیها و چستیهای تیز تراز باد و برق می نمایند اکاهی و هوشیاری اقدس بمرتبه ایست که هر سانحه و واقعه که در هر وقت روی دهد از صبح تا شام و از شام تا صبح بی فرصت و تعلل بعرض پادشاه حقیقت آکاه می رسانند و تمام شب چوکیداران و چاوشان و شب کردان و عسسان و مستحفظان و متفحصان وجا سوسان و خبر داران در کرد و پیش دولت خانهٔ والا و در کوچها و بازارها به محافظت و چوکی مقرراند هشت و هیبت و بند و بست خلافت بمنزله ایست که مردم شهری و بازاری شبها خانه و دو کانها و انموده بی ملاحظه زند کانی میکنند و در اردو بازارهای تمام شهر از غایت روشنی شب تاریک همچو روز روشن می کردد و در حواشی دو لتخانهٔ فلک اساس چندین امرای نامدار با تابینان خود و نصیریان جان فشان از کرز برداران و چیلها و غلامان و خانه زادان مسلح و مکمل حاضر می باشند اکر صدائی از جای بر میخیزد همان لحظه بسمع حق نیوش پادشاه بیدار بخت میرسد و در نصف اللیل صدای نوبت پادشاهی اهل هوش را بجوش می آرد و ارباب غفلت را هوشیار و بیدار میسازد

cious fruits and various viands, and dispenses them far and near, amongst his courtiers and attendants. After that, he listens to the recital of choice tales, pleasant sayings, and authentic histories, such as the Zuffernameh, Vakiat Babery, and Akbernameh, delivered from the tongues of the companions, fluent readers, and eloquent historians; which, together with delightful captivating Moghuly, Cashmeerian and Hindy songs, enliven the banquet till midnight; and the exhilarating sounds of the flute, viol, drum, tabour, dulcimer, harp, lute, tambour, rebeck, mirdung *(or long drum)*, dheelkee *, the fiddle, the tambourine, and other instruments, reach the heavenly regions. And sometimes at the season of privacy, dancers and jugglers of Hindoostan, who are inimitable in their art, dance, and perform according to their method, with infinite variety and expertness, and with agility that outstrips the lightning and the wind. His Majesty's attention to business is so unremitted, that every transaction and occurrence, whenever it happens, from morning till evening, and from evening till morning, is reported to him instantly, without delay in waiting for any prescribed time. Throughout the night, watchmen, sentinels, patroles, rounds, guards, emissaries, spies, and news-gatherers, are stationed in all quarters of the palace, the streets, and markets. The respect for government, and dread of its laws, is such, that all persons in the city and markets may sleep with their doors open, without any apprehension of danger. And all the military markets throughout the city are in the darkest night as brilliant as day. In the vicinity of the court, permanent as the heavens, are to be found completely armed and accoutred, many Omrahs, with their dependants, and other devoted servants of the state, such as mace-bearers, cheelahs, bondmen, and Khanehzad. If a noise issues from any place, instantly it is reported to the ear that listens to justice, the Monarch of vigilant fortune. At midnight the beat of the royal kettledrum rejoices the hearts of the wise †, and awakens and puts on their guard those who are negligent.

* Another kind of drum.

† By calling them to prayer.

## بیان شمهٔ از کمالات ذات
## والا صفات پادشاه عالي در جات

از انجا که عنایت الهي و تائید رباني در همه جا و همه وقت رفیق حال فرخنده مال آن حضرت است در هیچ باب محتاج هیچ کس و هیچ چیز نیستند اگر دیوان اعلي را بسهمي تعین میفرمایند امور وزارت عظمي از کل و جز در حضور انور تمشیت مي یابد و بر دخل و خرج ممالک محروسه و حقیقت صوبجات و سرکارها و پرگنات و مواضع و قریات خود بنفس نفیس وامیرسند و در تخفیف و اضافه دامي انچه در هر محال بخاطر دریا مقاطر میرسد برطبق آن در دفاتر ثبت میکردد و دولهاي جاگیر و نقدي در حضور معلي درست مي شود و سوده فرامین سعادت آئین که باطراف و اکناف ممالک بشرف صدور مي پیوندد باصلاح مقدس مزین میکردد و عرایض و واجب العرضهاي دیوانیان جزوا مینان و کروریان بمطالعه خاص در مي آید و جواب هر مقدمه موافق قانون حق و حساب از حضور پرنور عز نفاذ مي یابد و هرگاه بخشیان عظام بجائي تیعین شوند اگرچه منصب و جاگیر و مدت ملازمت و خدمت و اضافهٔ اکثري از بندها در خاطر ملکوت ناظر مضبوط و مقرر است اما بواسطه احتیاط محرران واقف کار باسر رشته کاغذ حاضر مي باشند و بند و بست معاملات کار خانجات سرکار عالم مدارآن چنان فرموده اند که اگر متصدیان بیوتات را نیز کاري پیش آید داروغکان و صاحب اهتمامان هرکار خانه بموجب ارشاد مرشد حقیقي سرانجام خدمت متعلقهٔ خود از قرار واقع مي نمایند و در تسطیر و تحریر معاملات مالي و ملکي ذات قدسي صفات محتاج

*Description of a Particle of the august Monarch's Perfection and Sublimity of Nature.*

The fortunate condition of this Monarch being constantly aided by the Divine favour and providential support, he needeth not help from any one. If the Dewan Ala is detached on any weighty business, the affairs of the grand Vizarut, general and particular, are transacted under his Majesty's direction; himself inspecting the receipts and disbursements of the protected dominions, and details of the Soubahs, Sircars, Purgunnahs, Mouzahs, and villages; and whatever occurs to his mind, liberal as the sea, for increasing or curtailing expenses, in every department, is inserted in the registers; and statements of Jageers, paid in ready money, are settled in his presence. And drafts of Firmauns, of happy purport, that are issued to all parts of the dominions, are improved by his august correction. Addresses and representations from the inferior Dewans, Aumeens, and Crories, are submitted to the royal inspection; and answers on every subject, conformably to the laws of justice and equity, are issued with dignity from the enlightened presence. When the principal Bukhshees are appointed to any station, although the Munseb, Jageer, length of service, and additional rank of most of the servants, are well known to his Majesty, yet, in order to prevent any mistake, experienced clerks attend with the papers of every department. In conducting the business of the offices of government, the centre of the universe, matters are so arranged, that if the Muttesuddees are employed in any other business, the Daroghas and overseers of every office, through the aid of the true guide, perform in a proper manner the duties required of them. In writing and inditing on matters of finance and government, his Majesty has no need either of a Vizier or a secretary. On some occasions, where the business is very urgent, he, without making a draft,

یوزیر و دبیرنیست بعضي اوقات نظر بر ضروریات کار بي سوده و بلا تا مل صفحه صفحه و طومار طومار مناشیر قضا تاثیر نگاشتهٔ قلم اعجاز رقم مي کردد چنانچه در سنه بیستم از جلوس میمنت مانوس که علامي سعد الله خان از عالم در گذشت. و عمدهٔ امراي منیع ایشان معظم خان را که حقیقت حال آن خان سعادت نشان از غایت اشتهار محتاج باظهار نیست بمقتضاي عنایت و قدر داني از دکن طلب فرمودند و تا رسیدن خان مذکور جمیع مهات و معاملات ملکي و مالي را بسمع مبارک اصغا فرمودند و بر حقیقت مطالبات و محاسبات دولت بي پایان مطلع کردیدند و از غایت رافت جبلي و همت ذاتي کروریان و فوطه داران سلسل و محبوس را که زیاده از بیست سال در قید بودند و دیوانیان عظام جرات در خلاصي آنها نمي توانستند کرد بتصدق فرق متبارک آزاد کردند و مستوفیان و مشرفان و پیشدستان و منشیان و محرران دیوان اعلي از نظر مبارک کیمیا اثر کذشتند و اکثر حقیقت دفاتر خالصهٔ شریفه و تن و تقسیم ممالک محروسه بمعرفت راي‌رایان بعرض مقدس و معلي رسید و کیفیت و خصوصیات معاملات کل و جزمالي و ملکي بر آینهٔ ضمیر آفتاب نظیر مکشوف و مبرهن کشت و بجهه از دیاد آباداني ملک و رفاهیت رعیت از حضرت خلافت ضوابط و قواعد و دستور العملي چند قرار داده‌اند که اصلافتوري به آن راه نمي یابد و در هر ملک و هر صوبه دیوان و امینان و عمال موافق ارشادیکه از حضور یافته اند پاس عهد و قول داشته در انچه کثرت معموري و رضا مندي رعایا باشد عمل مي نمایند و با وجود این همه وسعت ملک هندوستان اکثر زمینهاي قابل زراعت مزروع میکردد بلکه اراضي بنجر و افتاده به آساني و سهولت لایق زراعت میشود اکر چه مدار آباداني ملک بر موسم باران است اما در هندوستان چاها و تالابها و کاریزها و نهرها و رودها بمرتبهٔ و افراست که بقدر ضرورت آب بمزارعات [illegible]

or considering the subject, writes many pages and rolls of edicts, pervading as fate, with his miraculous pen. In the twentieth year of this fortunate and happy reign, when Alamy Saadullah Khan departed this life, and thereupon the chief of Omrahs of exalted rank, Mauzem Khan, (whose high character and happy endowments are so well known, that there is no need of setting them forth in this place,) being distinguished by the royal favour, was called from the Dekan: till his arrival all weighty concerns of government were attended to by his Majesty, and he was apprized of all matters and accounts relative to this boundless empire; and from the excessive inherent kindness and nobility of his disposition, many collectors of the revenues, and treasurers, who had been confined in chains upwards of twenty years, and for whose enlargements the principal Dewans could not presume to intercede, were graciously pardoned and set at liberty. And the conduct of the Mustofees, Mushruffs, principal officers and clerks of the Dewan Alá, was inspected by his Majesty's discerning eye; and every particular relative to the royal exchequers, and the protected dominions, was submitted, through the channel of the Roy-royan. The nature and property of all affairs, in general and particular, are displayed in the mirror of his Majesty's mind, in brightness like the sun. For the purpose of extending the cultivation of the country, and for giving comfort to the husbandman, his Majesty has established such rules, ordinances, and regulations, as effectually prevent all impediments thereto. In every district and Soobah, the Dewan, Aumeens, and Aumils, in conformity to the orders which they have received from the presence, and in compliance with their engagements, perform whatever may tend to the increase of cultivation, and the satisfaction of the Ryotts. Notwithstanding the vast extensiveness of the empire of Hindoostan, the greatest part of the lands capable of being cultivated, are occupied; and fallow and waste lands are with ease soon restored to cultivation. Although the cultivation principally depends upon the periodical rains, yet in Hindoostan there are such abundance of wells, ponds, water-courses, canals, and rivers, that the requisite quantity of water is carried to the cultivated spots. In a division of the Khalseh or Jageer lands, that is cul-

محال خالصهٔ شریفه و جاگیر معمور و آباد است و در هنگام سیر و شکار هرجا زراعت زبون یارعیت شکسته حال بنظر دوربین پادشاه عادل مهربان درمي آید بجهة پرداخت و استمالت بعامل آن محال قدغن و تاکید مي فرمایند و همیشه حقیقت محال خالصه شریفه و جاگیر داران بي کم و کاست بعرض مقدس مي رسد و احکام لازم الاذعان در باب ازدیاد آباداني وحسن سلوک با رعایا بقدغن تمام صادر مي گردد و در هیچ باب و در هیچ وقت دقیقهٔ از دقایق احتیاط فرو گذاشت نمي شود

## بیان شمه از خرد و افر و عقل کامل پادشاه دوران پناه

چون ذات کامل الصفات خدیو زمان بکمالات ظاهر و باطن آراستگي دارد در جمیع اوقات سررشتهٔ تدبیر درست و حسن معاش و صفاي معادرا محکم داشته هروقتي انچه لازمه حزم و احتیاط است بمنصهٔ ظهور مي آرند و در وقتي که پادشاه زادهاي نامدار کامکار را به مهمي یا صوبهٔ تعین مي فرمایند دستور العملي در باب نشست و برخاست وأیین سواري و طرز سلوک با امرا و بندها و انقطاع و انفصال معاملات بر طبق شریعت غرّا عنایت میکنند و هربنده را که بکاري و مهمي تعین مي فرمایند از روي ارشاد و هدایت اندرزو موعظهٔ چند مشتمل بر خوف و رجاکه هرکلمهٔ آن دستور العمل ارباب دانش و بینش باشد برزبان الهام بیان مي گذرد و در معاملهٔ کنکاش وتدبیر رزانت راي و متانت اندیشهٔ اعلي حضرت بمنزله ایست که انچه بعد از انجام کار بظهور مي آید بر آینهٔ صافي

tivated, if, during the time of travelling or hunting, it should fall under the acute observation of the just and humane Monarch that the crops have been unfavourable, or that the Ryotts are in distress, he gives positive orders to the Aumils of that quarter to protect and encourage them. Reports are constantly made to his Majesty, of the state of the Khalseh and Jageer lands, without diminution or exaggeration: and the most positive orders are issued for increasing cultivation, and for the ease of the Ryott; and on no subject or occasion is the smallest point of circumspection omitted.

### *Description of a Particle of the abundant Knowledge and perfect Wisdom of his Majesty, the Asylum of the*

The Lord of the age is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence, and purity of morals; so that there is constantly displayed from the throne the utmost care and circumspection. Whenever any of the renowned and fortunate Princes are entrusted with the management of some particular business, or appointed to govern a Soobah, they receive written instructions for their own particular conduct, as well as how to behave themselves towards the nobility and servants of the state, and how to decide and determine conformably to the resplendent laws; and any inferior officer, who is charged with the execution of any concern, obtains from his Majesty's inspired tongue some advice and caution, in terms conveying both hope and fear, for his instruction and guidance, and which might serve to regulate the conduct of men of wisdom and experience. In matters requiring mature deliberation, his Majesty possesses such strength of wisdom, and depth of reflection, that he foresees what will be the issue of the business; and comprehending and estimating affairs by analogy of theory and rules of practice, issues orders accordingly.

خاطر اول جلوه کر میشود و تمهید مقدمات و تشخیص معاملات بر وابط عملي و ضوابط عملي میفرمایند و حفظ مراتب ظاهر و باطن بقوت خرد خورده دان آن چنان فرموده اند که عقلاي دانشور ثابت و مسلم میدارند و قدرت درک و در یافت اقدس بمرتبه ایست که هنوز برز بانها حرف مطلب نرفته از اداي کلام و طرز گذارش اصغاي مدعا فرموده جواب آنرا برزبان الهام بیان مي آرند از انجا که ذات کامل الصفات مستجمع کمالات اکتسابي و وهبي است ماهیت هیچ علمي از علوم و کیفیت هیچ فني از فنون مخفي بر ضمیر خورشید نظیر نیست و حسن خط مبارک و متانت عبارات قدس نور افزاي دیدهٔ خط شناسان و خوش نویسان و دستور العمل ارباب انشا و املا است و در علم سیاق و هندسه و رقوم نویسندهاي حساب دان در پیش طبع موشکاف حیرانند و بدر یافت و شناخت خصوصیات جواهر مهارت اقدس و نظر باریک بین اشف بجائي رسیده که به مجرد مشاهده رنگ و اندام و زن وقیمت آن برزبان الهام بیان میگذرد و ماهیات و کیفیات اشیا بر آینهٔ ضمیر الهام پذیرآن چنان مبرهن و مکشوف گشته که مافوق آن در تصور ارباب بصارت نیاید

## بیان احوال فرخنده مال در روزهاي جشن

هرگاه کیفیت هر روزهٔ این دولت ابد پیوند بدان مرتبه است که خرد دقیقه شناس در ادراک آن بحیرت مي گراید پس کمال شان و نهایت شوکت این دولت را در ایام شریف و روزهاي جشن قیاس باید کرد که بچه درجه تواند بود یکی از آرایش بساط جلالت مناط بزم خلد آیین، تخت مرصع

In directing on different degrees of known or occult subjects, he exhibits such acuteness of understanding, that the most wise and experienced consider his orders as perfect and immutable; and the faculty of apprehension is possessed by him in such a degree, that, before the matter has scarcely obtained utterance, he, from the turn of expression and mode of relating, comprehends the purport, and gives answers thereto with the tongue of inspiration. Whereas his Majesty's noble disposition is desirous of possessing all excellent qualifications, both natural and acquired; so, neither is the substance of any science, or the nature of any art, hidden from his mind, enlightened as the sun. The exquisite beauty of his Majesty's hand-writing, and the force of his style, gives delight to the ablest judges, being models of penmanship and composition. In the application of Syak, Mathematics, and Arithmetic, his extraordinary skill astonishes the most able accountants. His skill in the properties of jewels, and the acuteness of his sight, is arrived at that pitch, that at the first glance he declares, with the tongue of inspiration, the goodness of the colour, the dimension, weight, and value of the stone; the substance and nature of things being displayed in the mirror of his inspired mind, to a degree beyond the power of imagination.

*Description of the Fortunate Circumstances attending the Festival Days.*

The ordinary diurnal arrangements of this immortal empire are conducted with such a degree of judgment, that the most acute observers are amazed in the contemplation thereof; it may therefore be conjectured to what a pitch is carried the pomp and splendour exhibited on grand occasions and festivals. One of the ornaments of the glorious surface of the immortal assembly, is the new-year's throne*, which is so bedecked with brilliant stones and royal pearls, that

* The famous Peacock Throne, carried away by Nadir Shah.

نوروز یست که بجواهر زواهر ولالي شاهوار بنوعي تزئين و ترصيع یافته که گردون با چندین چشم نظیر آنرا ندیده و گوش روز کار عدیل آنرا نشنیده و قریب یک کرور روپیه که زیاده از سه لک تومان عراق و پنج کرور خاني ماوراء النهر باشد خرج آن شده و بالاي آن سریر عرش نظیر شامیانهٔ مروارید دوزي قیمتي بر پامي شود و پهلوي آن تختهاي متعدد مینا کاري و کرسیهاي طلا و صندلي قور خاصه و دو چتر مروارید دوزي باعلاقهاي مروارید کلان و دسته مرصع که بر چوکیهاي مرصع ترتیب یافته نصب مي گردد و کوکبهاي مرصع که قیمت یکي ازان هفتاد و پنج هزار روپیه است بقرینه یکدیگر آویزان مي کنند و در گرد و پیش نشیمن مبارک مجمرهاي طلا و نقره منصوب مي شود و از عود سوزها و مجمرهاي مرصع و مینا کاري بوي خوش بمشام جهان و جهانیان مي رسد و بارگاه زر بفت و کلابتون باف سر بفلک کشیده با ستونهاي نقره و طنابهاي ابریشمي و خرگاههاي والا و قناتهاي مخمل زربفت و مخمل زر دوزي و شامیانهاي زر بفتي بر پامي گردد و مفرو شات الوان از قالینها و قالیچهاي پشم شال کرماني فرد اوّل در خورهر مکان و هر جافرش مي شود و از رایحهٔ فایحهٔ عطریات روح افزا خاصه مثل عطر جهانگیري و سنتو که معنبر که بر بدن لطیف مبارک مي مالند دماغ اهل مجلس معطر می گردد و از گنجهٔ خوشبو که باقسام خوشبوئیها استعمال مي کنند در خوانها و پیالهاي مرصع و مینا و طلا در حضور انور مي آرند و پانهاي مکهي مع پکهر و طبه طلا و نقره ورشتهٔ کلا بتون با یستادهاي محفل خلد آئین مرحمت مي شود و اکثر امرا و بندها باضافه و رعایت سر بلندي میيابند و اهل نغمه و نشاط از مطربان خوش آواز و خوانندهاي نغمه پرداز و طوایف مغولي و هندي مزین و مرتب بلباسهاي رنکارنک بصداي دل نشین و صوت دل آویز مرغ را از طیران وآب را از جریان باز مي دارند و از

the sky has never beheld stars so resplendent, nor the like thereof been heard of throughout the universe. On it was expended near a crore of rupees, equivalent to three hundred thousand tomans of Irack, or four crores Khány of Mawerulneher. Over the throne is erected a canopy resembling the empyrean one, embroidered with valuable pearls; and by the side of it are several other thrones and chairs of gold, with Sundalees* belonging to the Kowrkhaneh. There are also two umbrellas embroidered and fringed with large pearls; and the poles by which they are fixed over two chairs, inlaid with precious stones, are ornamented in the same manner. There are also inlaid stars, valued at seventy-five thousand rupees each, which are suspended at proper distances from each other: and the imperial throne is encompassed with rails of gold and silver. The censers for burning lignum-aloes, and incense pots, are inlaid and enamelled, from whence issues a fragrance that regales the senses of every one present. A pavilion of gold and silver tissue and brocade, elevated to the sky, is supported by pillars of silver, and silken tent-ropes; together with stately Khurgáhs with walls of velvet, embroidery, and brocade, and canopies of rich silks. And according to what is suitable for different places, there are spread various kinds of large and small carpets, made of Carmanian Shawl wool, of the first quality. The royal person is perfumed with the choicest odours, such as essence of roses and essence of amber, diffusing a fragrance that exhilarates the senses of all who are present; and odoriferous Argujeh, being a composition of a variety of perfumes, brought into the enlightened presence in dishes and cups, inlaid, enamelled, and of gold, together with that species of beetle leaf called Mughee, and spice boxes of gold and silver, with silken strings, are bestowed on the attendants of the paradisiacal assembly. Many Omrahs and other servants are dignified with increase of rank and with donations. Singers with voices delightfully melodious, and companies of Moghuls, and natives of Hindoostan, ornamented and arrayed in dresses of different forms, warble such charming strains as arrest the birds in their flight, and impede the course of waters: and through the munificence and liberty of

* Chairs of State of Hindoostany fashion.

انعام و بخشش پادشاه گنج بخش فیضرسان رست و دامن و سر و بررا پراز زر و زیورمي سازند و در ایام نوروز جهان افروز از غرهٔ ماه فروردي تاروز شرف آفتاب عیش و عشرت راارواج دیگر مي باشد و ایوانها و حجرها و در و دیوار دیو انخانهٔ خاص و عام با هتمام و کلاي پادشاهزادهاي والا تبار و امراي نامدار به مخمل زر بفت و مخمل کاشي و اطلس زرین و طاس گجراتي و جهالرهاي بادله و کلابتون با نواع زیب و زینت آراسته و پیراسته مي کردد و بفر قدوم میمنت لزوم شاهنشاهي رشک فردوس برین مي شود نفایس و نوادر بسیار بطریق پشکش و نیاز بنظر انور در مي آید و یکي از روزهاي جشن مقرري روز عید کلابي است که پادشاهزادهاي نامدار و امراي ذوي الاقتدار و اکثر بندهاي رو شناس در خورحالت و منصب صراحیهاي مرصع و مینا و طلا از نظر انور کذرانیده شرف قبول سعادت جاوید حاصل مینمایند و همچنین در ایام بسنت و فصل بهار مجلسهاي رنکین در سیر کاهها و باغها ترتیب مي یابد

## بیان نقود و اجناس درکاه کردون اساس

خزاین این دولت عرش اقتدار بیرون از حساب و افزون از شماراست از اشرفیها و روپیها چه در رکاب ظفر انتساب و چه در صوبجات و قلعجات ازان زیاده است که بدفترها کنجد هر سال کرورها از محال خالصه شریفه و وجوه پیشکشها و غیر ذلک در خزاین عامره جمع میکردد و کرور در کرور صرف اخراجات این دولت بي پایان مي شود هم جمع این دولت روز افزون از آحاطهٔ تحریر بیرون و هم خرج

this bountiful and gracious Monarch, they have their hands and bosoms filled with money and jewels. At the season of the vernal equinox, illuminating the world from the commencement of the month of Firvirdeen until the nineteenth, are various sports and entertainments, the halls and chambers, doors and walls of the public apartments of the palace, through the management of the agents of Princes of high descent, and the renowned Omrahs, being hung and ornamented with gold and Kashan velvets, Gujerat tissues, rich fringes, and different kinds of flowered silks, and being graced with the auspicious footsteps of royalty, excites envy in Paradise. There are presented to his Majesty's resplendent view, abundance of curiosities and rarities, by way of tribute and offering. One of the established festivals, is the Eid Gólaubee, when the renowned Princes and powerful Omrahs, with other illustrious servants of the State, according to their rank and condition, present to his Majesty flagons of gold, inlaid and enamelled, and obtain immortal honour by his gracious acceptance of them. Also at the festivals of Bussent and the spring harvest, there are various diversions contrived at the country seats and gardens.

## *Description of the Coins, and other valuable Articles of this Empire, permanent as the Sky.*

The treasures of this empire, powerful as the empyrean, exceed all calculation and conception: the gold mohurs and rupees at the victorious seat of government, together with what is kept in the Soobahs and fortresses, cannot be comprized in registers: crores of rupees are annually accumulated in the royal treasury from the Khalseh lands, Peishcushes, and other sources: and many crores are disbursed in the charges of this boundless empire; the receipts and expenditures of this increasing empire exceeding the bounds of description

این سلطنت ابد مقرون از اندازهٔ تقریر افزون و همچنین اقسام جواهر قیمتی مثل لعل بدخشان و الماس کلان بی جرم و مروارید غلطان آبدار وز مرّد رنگین و عین الهر اول اول و یاقوت زر در خشان و نیلم خوشرنگ و سایر آلات مرصع و اجناس مینا کاري و اسباب طلائي خالص و نقره بیغش و چینیهای فغفوري و تحفهاي نفیس و نادر از سنگ یشم و بلور صاف شفاف بي خط و خال و آئینهاي حلبي در آینه دانهاي مرصع و طلا و اقمشهٔ نفیسه و امتعهٔ نادره از نفایس هر ملک و نوادر هر دیار و اسپان باد پاي از عربي نژادان و باد پایان عراق و خراسان که از پانصد تومان تا هزار تومان قیمت دارند مثل پادشاه پسند و تمام عیار و کوه زر و ظفر مبارک و محبوب عالم و فیل سفید و امثال آن طویله در طویله و اسپان ترکستان و خانه زادان هندوستان که در صورت و سیرت و راه و رفتار پهلو باسپان عراق میزنند و کرهاي خانه زاد و اسپان کچهي و اسپ مادهاي کلان کله در کله و فیلان کوه مثال فلک رفتار مثل سمورت و عالم گنج و گجراج و بنراج و اورنگ گنج و مهاسروپ و مها سندر وجکت سوبها و فیروز جنگ و دیگر فیلان فوج و قور و جنگي سلسله در سلسله و حلقه در حلقه و شتران بغدي و جمازهاي تیزرو و اشتران تیز رفتار قطار در قطار و کاوان توانا هزار در هزار و بهلهاي گجراتي و ارابهاي بار بردار منزل در منزل اشیا و آلات کارزار و ادوات و آلات پیکار در قور خانه و سلاح خانه از شمشیرهاي الیماني مثل اکبر شاهی و خونریز و وار پار و صفدر وصف شکن و بي بدل و امثال آن و تیغهاي مغربي و جنوبي و هندي و جمدهر و خنجر و کهپوهٔ مرصع و مکلل بجواهر قیمتي قبضه در قبضه و سپرهاي پوست کرگ دان نقاشي کار استادان نادره‌کار معه کلهاي مرصع و مینا و تیرهاي گجراتي و کمانهاي ولایتي ولاهوري و ملتاني و نیزهاي فرنگي و زرهاي داؤدي و بکتر و جوشن و چلقد و خود و غیره معه پوششهاي زر بفت و مخمل فرنگی و کاشی زیاده از شمار

or calculation. And in like abundance are all kinds of valuable jewels, such as Badakhshân rubies, large diamonds without flaws, pearls that are perfectly round and clear, emeralds of the most beautiful hue, cats-eyes of the first class, bright topazes, deep-coloured sapphires, and all kinds of implements inlaid and enamelled, utensils of pure gold and of fine silver, the choicest china called Faghforee; together with the choicest pieces of art in perfect clear and transparent jasper and chrystal, and Aleppo mirrors in gold and inlaid cases, as well as the choicest stuffs and rarest productions of every country. Also coursers fleet as the wind, of Arabian breed, and horses bred in Irack and Khorasan, whose prices are from five hundred to a thousand Tomans, such as those called—the King's Choice, Standard Value, the Golden Mountain, the Happy Victory, the Beloved of the World, the White Elephant, and other similar appellations, are kept in a number of stables: besides horses of Turkistan, and those bred in the royal studs of Hindoostan, which, for figure, temper and motion, are equal to the horses of Irack: likewise colts from the royal studs; Cutch horses, and large mares, in droves; and elephants firm as mountains, and fleet as the spheres, such as Soomerut, Alumguj, Gujraj, Bunraj, Aurunguj, Mahâseroop, Mahasunder, Juggetsewbhá, the victorious in battle, and a great number of other elephants belonging to the troops of the Kowr, and those for fighting; camels of the Boghdee species, and swift dromedaries; Jernazehs, and fleet mules in strings, thousands of strong oxen, and a great many Gujerat chariots, and carts for carrying loads. Also warlike weapons and implements, both in the Kowrkhaneh and the arsenal; such as Yemen sword-blades named Akbershahy, and the shedder of blood, the slicer, the devaster of ranks, the breaker of ranks, the nonpareille, and the like; together with western, southern, and Hindy swords, Jemdhers, Khunjers, Kupwahs, inlaid and ornamented with precious stones in great number; shields made of rhinoceros's hide, ornamented with paintings by rare artists, and others inlaid and enamelled; likewise Gujerat arrows, and Tartarian bows, Lahoree, Multanee and European spears; Daowdee armour, coats of mail, cuirasses, gauntlets, helmets, &c. There are also numberless dresses of Europe and Cashan bro-

و اسباب کار خانجات سرکار فیض آثار و سر انجام و سامان توپخانه از توپهاي کلان نامي مثل قلعه کشا و دشمن کش و دشمن کوب و فیروز جنک و دشمن کداز و غیرآن و توپهاي هوائي و بندوقهاي بیخطا مثل بي بدل و نادر الزمان و و زنبورک و کجنال و شتر نال و هتهنال و کولهاي کلان و خورد سرب و باروت و امثال آن از احاطهٔ تصور افزون است و پیوسته در کار خانه والا توپهاي کلان باهتمام توپ سازان فرنکي و دکهني استعمال مي شود و هنکامهٔ توپ سازي همیشه کرم است و صاحب اهتمامان چابکدست مکرر توپهاي عظیم را بر کردونها و عرابها و رهکلهابار کرده بکابل و قندهار برند و آوردند و هر توپي را که انتقال و حرکت آن از مکاني بمکاني در کمال صعوبت و دشواري است چند فیل و چندین کاو توانا و عمله و فعله فراوان ازرا هها و دریاها و کوهها و جنکلها و جاهاي صعب و دشوار به آساني کشیده مي برند و چون اسباب دولت و مواد حشمت از کلي و جزوي در همه جا و همه وقت آماده و مهیا است و کار فرمایان و کار پردازان در امتثال امر قضا نفاذ کمر خدمت و اهتمام بسته حاضر مي باشند هرکار یکه مشکل‌تر ازان نباشد به آساني هرچه تمام‌تر صورت انجام و پیرایهٔ اتمام مي یابد و هیچ کار در هیچ وقت موقوف و معطل نمي ماند

## بیان طور و ترتیب سواري عید پادشاه فلک اشتباه

اکرچه در هنکام سیر ممالک اقالیم طنطنهٔ و دبدبهٔ سواري هر روزهٔ اقدس و اعلي بمرتبه ایست که از غایت کثرت و از دحام خلایق و آواز نفیر و نقاره و صداي

cades and velvets; together with furniture for the several departments of this prosperous state; and artillery, ammunition and stores, large cannon that are famous, such as the subduer of fortresses, slayer of the enemy, smiting the adversary, the triumphant, melting the enemy, &c. also mortars and unerring matchlocks, such as the nonsuch, the wonder of the age; besides wall pieces, Gujnals, and Shutternals, and Hutnals, with large and small shot, and lead and gunpowder, and so forth, in quantity beyond conception. And in the royal foundery, under the direction of Europeans, and dexterous gun-founders, large cannon are continually cast, the business of this department being conducted with great spirit; and skilful and able persons have frequently transported large cannon, on machines, carts and carriages, from Kabul to Kandahar; and whenever there is any great difficulty in transporting and moving a gun from one place to another, some elephants and strong bullocks, with a number of men of this department, easily draw them through roads, rivers and wilds, and over mountains. And whereas all the ways and means of supporting power and greatness in general, and particular, are ever in readiness in all places, and at all seasons, at the same time that the superintendants and managers of every department are always able and willing to execute orders immutable as fate; so, the most arduous enterprize is accomplished with the greatest facility, no business or opportunity being neglected.

## *Description of the Manner and Disposition of the Retinue that accompany, on Festivals, the Monarch Sublime as the Firmament.*

Although, when his Majesty travels over his territories and dominions, such is the ordinary state and splendour of the sacred and sublime cavalcade, that the great concussion of people, together with the sound of kettle-drums and

کوس و کرناي زلزله در زمين و زمان مي افتد اما در روز در آمد شهرها و نهضت با طراف ممالك سواري ارفع بشاني و آييني ترتيب مي يابد كه ديدهٔ ارباب نظر در تماشاي آن حيران مي ماند خصوص در روز عيداز شان و لوازم و اثاثهٔ اين دولت بي پايان و حشمت بيكران تفرج در تفرج و تماشا در تماشامي شود و از دولت خانهٔ والا تا عيد گاه ارباب توزك و اهتمام و يسا ولان چابكدست راها و كوچها و بازارها صاف و هموار ميسازند و در تمام شهر از در و ديوار و دو كانها و راسته و بازارها به ديباهاي رنكارنك آئين بندي مي شود و خلايق بي شمار از شهر و نواحي فراهم آمده بر منازل سه طبقه و چهار طبقه و پشت بامها و طاقها و راوقها برمي آيد و در بازارها و كوچها و راهها عالمي مجتمع ميكردد و آفتاب سپهرجاه و جلال شاه كنج بخش دريا نوال كاهي بر سمند خوشخرام كران بار و كاهي بر فيل فلك سير كوه مثال سوار دولت كشته بعيد كاه تشريف ميفرمايند و از هرطرف زرهاي فراوان نثار فرق مبارك مي شود و فيض آن بخلايق ميرسد چتر كلان آسمان فرسا در پيش و آفتاب كير فلك نظير در هر دو طرف و مور چهلها و چوريهاي دستهٔ مرصع در دست خاصان و مقربان شاه والا قدر بلند اقبال سايه‌وار عقب خورشيد آسمان عظمت و پادشاهزادهاي نامدار و شاهزادهاي كامكار ستاره‌وار كرد پايه سرير خلافت و امراي عمده پيش قور و ساير اميران و اميرزادكان و بندهاي جلو و كرز برداران كرز طلا و نقره بردوش و چيلها و غلامان و خانه زادان وفدويان حلقه بكوش با كلليها و كمرهاي مرصع و آراستكي و پيراستكي تمام پياده در جلو و صداي زنك جلو داران بكوش ناهيد ميرسد و اسپان عربي و عراقي بازين و يراق مرصع و مينا و طلا و ابائيها و زين پوشهاي مخمل زربفت طلا دوزي و فيلان سواري خاصه معه تخت مبارك و حوضها و زينها و سازهاي مرصع و طلا و كديلهاي مخمل زربفت و افيال چهتر دار و نشانهاي صورت شير و نقارهاي اسپي و كرنا پيش

blasts of the trumpets, occasion an earthquake; yet this is greatly surpassed on those days when he makes his entrance into a city, or in marching to different parts of the Empire; at which times the sublime cavalcade is conducted with such order and magnificence, that the spectators are struck with amazement at the sight thereof; especially on a festival day, when the pomp and state of this boundless and magnificent Empire affords an unparalleled show of delight and splendour. From the palace to the Eidgàh, Marshals and Yessawuls clear and prepare the way. Throughout the city, the doors, walls and shops in the streets and markets are decorated with silken stuffs, of various colours. People innumerable of the city and suburbs are collected together, in houses of three and four stories, on the edges of roofs, in balconies and galleries, at the same time that all the markets, lanes, and streets are thronged by the populace. The sun of the firmament of pomp and glory, the Monarch, bestower of treasures, who is bounteous as the sea, proceeds to the Eidgàh on a stately powerful steed, or mounted on an elephant swift as the spheres, and firm as a mountain, whilst abundance of money is flung on all sides amongst the populace. In front is carried an umbrella touching the sky, and on each side a lofty aftàbgeer; behind are the principal officers with chowries and fans inlaid with precious stones, like the shadow after the sun in the firmament of greatness. The renowned and fortunate Princes, like stars, surround the foot of the throne of Empire. The Kowr is attended by the principal Omrahs, and in the suite are others of the nobility, and servants of state; mace-bearers, carrying on their shoulders gold and silver maces, together with Cheelahs, bondmen, devoted servants, with rings in their ears, decked with Kulgees and belts inlaid with jewels; and infantry marching with the utmost order and discipline, whilst the sound of the bells of the Jolowdaraun reaches the ears of the planet Venus. The Kowr is preceded by Arabian and Iraky horses, with saddles and trappings inlaid and enamelled, and of gold; housings and saddle-cloths of gold velvet and embroidery; and elephants of state, bearing the auspicious throne; and howdahs, with trappings and harness, inlaid, and of gold; and housings of velvet wove with gold; and other elephants carrying umbrellas and standards,

-drums

بیش و قور خاصه از شیر نشان و پنجه و تمن و طوغ و کوکبه طلا و نقارهای
نقره بر فیلان با جهولهای مخمل زر بفت و سقرلاط ولایتی زر دوزی در عقب
و لوازم دولت مثل میزان و شمشیر و برچهی و کمان و ترکش و دهال و بندوق
و غیره در دست امیرزادگان اهل خدمت و سواریهای خاصه مثل تخت روان و
سنکهاسنها و پالکیهای مرصع و مینا و طلا باعلاقهای مروارید کلان و بهلهای
کجراتی پوشش مخمل زر بفت و امثال آن با نواع زیب و زینت در جلو می
باشد و میر توزکان جیغهای مرصع برسر و عصاهای مرصع در دست و یساولان با
عصاهای طلا و نقره و خدمتیها سرکرم بارکاه آسمان جاه و تا عرصه عیدکاه خدم و حشم
از برق اندازان بلباسهای کونا کون از دکلهای مخمل و خلعتهای الوان و
تفنکچیان پیاده مخلع بنادریهای سقرلاط ولایتی و بانداران و نشان برداران
بابیرقها و نشانهای دارائی بسمهٔ طلا دو طرفه ایستاده می شوند و در و دیوار و کوچه
و بازار کلشن و کلزار بهم می رساند و در هر قدم و هرمکان تفرج و تماشای رنکین می
شود و از آواز شادیانه و صدای کرنا و سورنا آهنک شادی و شادمانی بچرخ اطلس
می رسد پادشاه هفت اقلیم زینت بخش تخت و دیهیم شادان و فرحان و
خورم و خندان تماشا کنان و فیضرسان بعیدکاه تشریف می فرمایند و بآن
عظمت و شوکت و رفعت فرق فرقدین سای را در سجده حضرت رب العزت
بر جانماز و زمین نیاز کذاشته با طبقات انام از خواص و عوام بآئین پادشاهان
اسلام نماز با جماعت می کنند و در هنکامیکه خطیب بر منبر بذکر القاب سامی و آبای
کرامی بندکان اعلی حضرت خاقان زمان و دعای بقای عمر و دولت خلیفه جهان زبان
حق بیان را بلند آوازه می سازد بعنایت خلعتهای فاخر و زرهای و افر سر باوج آسمان
می ساید

next follow the Kowr, or insignia of royalty, consisting of the figure of the lion, the hand, the tementowgh, the golden stars, the silver kettle drums, and an elephant decked in housings of gold velvet, and Europe broad-cloth, embroidered with gold: in the retinue are the appendages of state, such as the scales (or *crossed swords*), swords, spears, bows, quivers, shields, matchlocks, &c. carried by the sons of nobility, who have entered into the service. In the retinue is also the Khaseh Sewary, such as the Tuckhrewan, thrones, palkees, inlaid with precious stones, enamelled, and of gold, and with fringes of large pearls; also Gujeerat chariots, covered with gold, velvet, and such kinds of ornaments; the whole attended by Meer Toozeks, with Jeegáhs of precious stones on their heads, and in their hands wands inlaid with jewels; yessawals bearing gold and silver staffs, and the Khidmuttea zealously devoted to the service of the sublime court. All the distance to the Eidgàh, both sides of the way are lined with the retinue and servants, consisting of Berkundazes in various dresses, coats of quilted velvet, and different kinds of Khelauts; and foot matchlockmen, arrayed in Nadirees of Europe broad cloth; and rocket-men, and flag-bearers, carrying flags and banners of Dáriey silk, stamped with gold. The doors, walls, streets, and bazars, of themselves form a parterre and flower garden; every step that you move through every place affording a new and delightful prospect; and in the sprightly notes of the trumpet and sackbut, the sound of joy and gladness is conveyed to the chrystalline sphere. The Monarch of the seven climates, who adds lustre to the throne, and to the diadem, proceeds to the Eidgàh with a placid countenance, diffusing satisfaction and delight into the hearts of the spectators; and amidst all this pomp and splendour, that head which is exalted to the greater and the lesser bear, is bowed down in adoration of divine providence, and prostrated on the earth in prayers and supplication, in the congregation of the people of all conditions, with whom he performs his devotions, conformably to the manners of Kings professing the faith. And whilst the preacher in the pulpit recites his great titles, and extols the ancestors of the mighty Monarch of the age, and lifts up his voice in supplications for the long continuance of the life and prosperity of the Khalif of the universe, he is rewarded with costly garments and abundance of money, so that his head is raised to the summit of heaven.

## بیان سواري پادشاه بحر و بر هنگام سیر و سفر خیراثر

در هنگام نهضت رایات عالیات و ایام سفر خیراثر پیش خانهٔ سعادت نشان ترتیب مي یابد و از هر منزل خوش منزلان و صاحب اهتمامان و داروغه و مشرف و عمله و فعله فراشخانه از فراشان و بیلداران و سقایان و غیر ذلک پیشتر رفته مکان قابل دولتخانه انتخاب نموده کریوه و مغاک را انباشته پست و بلندرا هموار ساخته چبوترهاي کلان متعدد در خور هرجا و هر مکان درست مي سازند و در هر منزل دولتخانه مکمل و مرتب از آرامگاه مقدس و خلوت خانه و غسل خانه و دیوان خانه خاص و عام و خواص پورها و دیور پیها و دروازها و دیگر جاها مشتمل بر اسپکهاي اطلس باف زري و خرگاهها و راوطیهاي والا بمخمل کاشاني و اطلس فرنگي و سقرلاط و لایتي زر دوزي و شامیانهاي زر بفتي و در پردهاي مخمل زر بفت و سرا پردهاي مخمل کاشاني و اطلس فرنگي و قناتهاي مخمل و چهینت مچهلي پطن و اقسام زیب و زینت بطول یک کروه بر پامي شود و در گرد و پیش دولتخانه مقدس مازارهاي متعدد مشحون به نعمتها و اجناس و اشیاي گوناگون ترتیب مي یابد و دایرهاي اختر برج جاه و جلال شاه ولاقدر بلند اقبال د پادشاهزادهاي نامدار و شاهزادهاي بر خوردار و امراي عظام و سایر بندها بمثل و فاصله مقرر و منصوب مي گردد و بواسطهٔ کثرت عظیم و طول و عرض احاطهٔ اردو بر هردایره نشاني مي گذارند که دایره هرکس ازدور بنظر در مي آید و انبوهي و ازدحام لشکر ظفر اثر بمرتبه مي شود که ازین منزل تا منزل دیگر خیمه بخیمه و طناب بطناب اهل اردو فرودمي آیند و در هر منزل جهاني تازه آبادمي شود به مجرد بر آمدن پادشاه عالم گیر از

*Description of the Train which attends the Monarch of Sea and Land, on his prosperous Excursions and Journies.*

Whenever the sublime standards are displayed, and during prosperous journies, the auspicious Peishkhanah is prepared, and at every stage Khushmunzels *, and other officers, the Darogah, the Mushreff and others, belonging to the Ferashkanah, † the camp-colourmen, pioneers, water-carriers and such like, go on before, and, making choice of a spot fit for the royal encampment, fill up all excavations, and level the ground, where they prepare several platforms suitable to every place and situation. At every stage is pitched a complete set of tents, consisting of the sacred sleeping apartments, the baths, the public hall of audience, apartments for the women, fitted up with windows, and other accommodations, such as Uspucks ‡ covered with satin and tissue, royal Khurgahs and Rowties § made of Kashan velvet, and Europe satin and broad cloth embroidered with gold, canopies of gold stuffs, hangings for doors, made of gold velvet, and curtains of the same materials, tent walls of velvet and Masulipatam chintz; these tents are a cose in extent: around and in front of the Dowletkhaneh, are erected several markets, stored with all kinds of viands, articles and wares. The pavilions of the Star, the constellation of pomp and splendour, the auspicious Monarch, together with those of the renowned Princes, the King's sons, of happy endowments, the principal nobility, and of all the other attendants, are placed in due order, at fixed distances: and on account of the great length and breadth of the boundaries of the camp, a flag is set up at every tent, that the quarters of every one may be distinguished at a distance: and the number of the victorious troops is so very great, that the tents and tent-ropes extend from one stage to another, and at every stage a new world is peopled. As soon as the Emperor, the conqueror of the world, steps forth from the Dowletkhaneh,

* Or quarter-masters. † Or camp equipage. ‡ A small kind of tent. § Other kinds of tents.

دولتخانه فلک نظیر کوس کامراني و نقاره شادي مي نوازند که صداي آن بگوش ناهید مي رسد و اعلي حضرت خاقان زمان نوبت بنوبت بر سواريهاي خاصه مثل فیل فلک شکوه و سمند سبک سیر کران بار و تخت روان و سنگها سن مرصع بادبد به و طنطنهٔ و حشمت و شوکت تمام سوار دولت کشته شکار کنان و صید افکنان بدولتخانهٔ مبارک تشریف مي آرند و بخشیان عظام و امرا و منصبداران و سپاه ظفر آثار بیرون از شمار با سایر خدم وحشم و فیلان و اسپان و دیکر آلات و علامات دولت روز افزون در قورمي آیند و سواري حضرت بیکمان و اهل محل از اسپان و فیلان آراسته و چند ولها و محفها و پالکیها و دولیهاي مرصع و مینا و طلا و نقره و عماریهاي پوشش مخمل زر بفت و نشانها و بانها و سرادقهاي زرنکار بآئین تمام ترتیب مي یابد و ناظران و خواجه سرایان و دیکر منسوبان و متعلقان لوازم اهتمام را بجائي می رسانند که صبارا مجال عبورنمي ماند و فرقه راجپوتان که در شجاعت و اخلاص شهراند همچو کوه آهن در کرد و پیش سواري محل مي باشند و باین کثرت و هجوم و اجتماع خواص و عوام و انبوهي عمله و فعله کار خانجات و سایر خلایق و علایق و عوایق اردو هیبت و دهشت حکم قضا جریان و هراس و ملاحظه سیاست عدالت پادشاهي بمرتبه ایست که هیچکس بمیوه و مزروعات دست نمي تواند کرد مکر شخصي که دست از جان بشوید و دست خود بدست خود قطع کند و بجهت اهتمام راهها و زراعتها امرا و منصبداران و احدیان تعین مي شوند و در هر سفر داروغه و امین پایمالي مقرر است که اکر با وجود ضبط و اهتمام زراعت تلف شده باشد زر نقد از سرکار خالصه شربقه میدهند و چون طبع پادشاه عالم پناه راغب سیر دریا است از مستقر الخلافت اکبرآباد تا دارا لخلافت شاهجهان آباد کشتیهاي سواري خاصه به پوششهاي زر دوزي و نشیمنها و حجرها و قبها و کلسهاي مرصع و مینا و طلا مرتب و مزین میشود و صداي

(which resembles the sky,) the drum of prosperity and the kettle-drum of mirth are beaten with such spirit, that the sound thereof reaches the ears of the planet Venus. His sublime Majesty, the Khakan of the age, has different modes of conveyance; mounted either on a stately elephant, or on a fleet and powerful steed, or else carried on a Tuhktrewan, or in a Sunghassen of gold and silver, inlaid and enamelled, he proceeds with the utmost pomp and magnificence, amusing himself with hunting and hawking to the next stage. In the train are the principal Buckhshies, the Omrahs, Munsebdars, and victorious troops; elephants and horses, and all the insignia of state. The retinue of the Begums, and other persons of the seraglio, consists of dressed elephants and horses, Chundowls, Mahaffehs, Palkees and Doolies, ornamented with gold and silver, inlaid and enamelled, and curtains bedecked with gold; the whole being conducted with the utmost order and regularity. The superintendants, eunuchs, and other servants and dependants, observe such proper precautions, that it is impossible even for the Zephyrs to pass. The train of the Mahl (*or seraglio)* is encompassed by a band of gallant and loyal Rajpoots, resembling a mountain of iron. Amidst this immense multitude of great and small, the officers of the different departments, the dependants and followers of the camp, such is the fear and awe impressed by the command inevitably as fate, and so great the dread of his Majesty's justice and discipline, that, on a march, no person presumes to touch any fruit or standing crops, excepting one who having washed his hands of life, has resolved to be his own executioner. For the protection of the roads and the standing crops, there are appointed Omrahs, Munsubdars, and Ahdyans; and on a march, it is the business of a Darogha and an Aumeen to estimate any damage, in order that if, notwithstanding these regulations and precautions, the standing crops should suffer any injury, they may issue ready money from the royal exchequer. His Majesty being fond of making excursions on the water, there are kept in readiness from the city of Akberabad to the capital Dehly, for the royal conveyance, boats ornamented with coverings and seats of gold embroidery, and rails and knobs either inlaid, enamelled, or of gold: and the shouts of the rowers, with the noise of the dashing and foaming of the water, resound to the sublime regions. The royal barge is followed

شادیانه و جوش خروش دریا بملأ اعلي ميرسد و از عقب سواري خاصه کشتهاي اهل محل و کشتي و سفینه و زورق امراي عظام با پوششهاي رنکارنک پي هم بترتیب تمام میرود وروي دریا لالـه‌زار میکردد و ضابطه این دولت بیکران بحدیست که در سیر و سفرها کشتهاي خاصه برارابها بار نموده در اردوي ظفر قرین مي آرند و در تالابها و رودها انداخته سیر و شکار ماهي و مرغ آبي میفر مایند و در سفرهاي دوردست در هرملک بر سرهر کذر کشتیهاي خاصه موجود و مهیاست

## بیان کیفیت و کثرت و جامعیت اردوي معلي

اردوي کیهان پوي شهریست روان و ملکي است همیشه ابادان وکثرت و هجوم اردوي جهان پیما از ناطق و صامت بمرتبه میشود که پهلو به پهلو و دوش بدوش و پاي بر پاي یکدیکر کذاشته میروند و ارباب حرفت و صنعت که وطن مالوفهٔ آنها اردو بازار است و خانه بردوش این طایفه است باحمال و اثقال و اهل و عیال بجمعیت خاطر و فراغ بال با افسانه و ترانه طي منازل مینمایند و در کوچ و مقام باهم کتخدائیها میکنند و توالد و تناسل پسر و دختر در اردو میشود و اطفال را درسبد انداخته و سبدرا بردوش گذاشته بمنزل مي آرند چون حفظ الهي و عدالت شاهنشاهي شامل حال خلایق است با این همه انبوهي و ازدحام خلایق که از احاطهٔ تصور بیرون میباشد طفل یکروزه تا پیر صد ساله ازدست و پاي اسپ و فیل سلامت میرودو مطربان و رقاصان و بازیکران هردیار نغمه کنان و دف زنان مي آیند و صداي جرس و زنک و زنکوله و آواز مردم و شور و غوغاي انسان و حیوان نفـ سنکـ

by those with the women, whilst the barges, and large and small boats of the nobility, follow in the greatest order and regularity; the surface of the river resembling a bed of tulips. Such is the order and good management of this boundless empire, that, on parties of pleasure and journies, royal boats are conveyed on carriages along with the retinue, and which being launched into lakes and rivulets, his Majesty enjoys the sports of hunting and fishing. In all remote situations, royal boats are kept in readiness at every ferry.

## *Description of the Nature, Extent, and Multitude of the Royal Camp.*

The camp, which measures the world, is a moving city, a country always in a flourishing state! and the crowd and multitude of people and cattle therein is such, that they move on, side by side, and shoulder to shoulder, and foot against foot of one another. Artificers and mechanicks, to whom the market of the camp is their beloved native country, and who are said to carry their houses on their backs, march with their women, bag and baggage, with contented minds, joyfully telling stories, or singing. Whether marching or halting, they intermarry, beget and bring forth sons and daughters in the camp, and the new-born infant is brought in a basket to the next stage. The care of divine providence, and the blessings entailed on the royal justice, are extended to all conditions of people; so that amidst this immense concourse, exceeding the bounds of imagination, the infant of one day, and the old man of one hundred years of age, pass unhurt amongst the feet of horses and elephants. Minstrels, dancers, and jugglers of all countries, proceed singing, dancing, and beating their drums, whilst the ringing and tinkling of great and small bells, joined to the noise and clamour of men and cattle, may be heard at the distance of pharsangs: and so great is the multitude, that the line of march is two cos

میرسد و از غایت هجوم بعرض دو کروه راه میروند و بر دریاها و نالها و کتلها و جاهای نشیب و فراز کثرت خلایق بمرتبه کمال میشود بر دریاهای کلان پل‌های محکم عریض متعدد می بندند و صاحب اهتمامان جائی استاده خلایق را بسهولت میکذارند و انبوهی لشکر ظفر اثر و سایر الناس بمرتبه میکردد که مردم تا دو روز و سه روز بر کنارهٔ دریا توقف می نمایند و اکثر اوقات برای رفاهیت مردم مقام پادشاهی نیزواقع میشود و از غایت کثرت پسر از پدر و دختر از مادر جدا میشود و باز بهم میرسد و از هرکس هرچه کم شود عسان و جا سوسان کرفته می آرند و مردم مال خودرا شناخته میکیرند و اکر شخصی ازراه دور شبهای تار بارد و بیاید و خانهٔ آشنا نیابد نزدیک بدولتخانه والا زیرا کاسی دیا یعنی چراغ آسمانی شب میکذراند و از انجا سراغ مطلب میکند و در سفر کابل و کشمیر مدار بر مزدور سرباریست و مزدور کشمیر هزار در هزار از کشمیر تا بپای طهط بهم میرسد و زیاده از مزدور هندوستانی بار بر میدارد چنانچه در سبدهای کلان آدم بیماررا کذاشته و سبدرا بر پشت انداخته می برند و انچه در ملکها و شهرهای عمده بهم نرسد دراردوی معلی که مرجع اصناف خلایق و مجمع خوبیهای آفاق است آماده و مهیا است و سود اکران و بیو پاریان و جوهریان و صرافان و اقسام مردم و سایر اهل حرفه و صناعت از نقود و جواهر و امتعه و اشیای هر دیار دو کانها مملو دارند و هر راسته و بازار از بزاز و بقال و عطار و غله فروش و حلوا فروش و روغن کر و طباخ و کله پز و قصاب و صیاد و مرغ فروش و ترکاری فروش و کل فروس معمور و صنف دیکر از شال فروش و رفوکر و خیاط و بافنده و نداف و اتوکش و ابریشم فروش و چهاپه کر ورنکریز و اسلحه فروش و شمشیرکر و تیرکر و کمانکر و صیقل کر و آهنکر و درودکر و خراط و چرم کر و سراج و پالان دوز و نمدکر و پوستین دوز و قالی فروش د نمد فروش و کهنه فروش و دیکر خورده فروشان که از آینه تا شانه و از رشته تا سوزن در بساط آنها است با فرزندان و متعلقان خانه در اردو دارند و طبقهٔ و فرقهٔ دیکر از کتب فروش و کاتب و صحاف و کاغذ ساز و

in breadth; and at rivers, defiles, and other places that are difficult to pass, the crowd and press is inconceivable. Over great rivers several strong bridges are thrown, and careful officers are placed at proper stations to enable the people to pass over with ease. The number of the victorious troops and people of all descriptions is so great, that sometimes they are detained two or three days, before the transportation of the whole across a river can be completed; and sometimes, for the ease of the people, his Majesty halts at the passage. Such is the bustle and confusion, that sons lose their fathers, and daughters are separated from their mothers, but rejoin them after a time: whatever is lost by any person, the officers of the police recover, and restore to the rightful owner. After a long march, when any one does not arrive till late on a dark night, so that he cannot discover the quarters of any of his acquaintance, he passes the night under the Akássydyáh, or the sky lamp, where he makes the necessary inquiries. On marches to Cabul and Cashmeer every thing is transported on the heads of porters, thousands of whom offer themselves for hire from Cashmeer to the borders of Tatah, and carry heavier burthens than those of Hindoostan, insomuch that one of these porters will carry on his shoulders a man in a large basket. Many articles that are not procurable in large countries and cities, are to be found in the royal camp, it being the resort of all descriptions of people, and the repository of the choice productions of every country. Merchants, dealers in grain, jewellers, bankers, and other classes of men of business, and all kinds of artisans and mechanics, have shops stored with money, jewels, merchandize, and goods of every country; and in every street and market are linen-drapers, grocers, druggists, corn-factors, confectioners, oil-men, cooks, jelly-makers, butchers, game-catchers, and flower-sellers, in a flourishing condition; besides other classes, such as dealers in shawls, ruffugurs (or fine drawers), weavers, taylors, cotton-carders, uterkush, silk-men, linen-printers, dyers, arm-sellers, sword-cutlers, arrow-smiths, bow-makers, armourers, black-smiths, carpenters, turners, curriers, harness-makers, pack-saddlers, felt-workers, old brokers, and other retail dealers, who expose on their carpets small wares from a looking-glass and a comb to thread and needles, and all of them with their families reside in the royal camp. There are moreover other classes and

مهره کش در کوچ و مقام بکار خود مشغول اند و بازار خرید و فروخت برده و اسپ و سایر جانوران چرنده و پرنده و دیگر اشیاي علیحده ترتیب مي یابد و در هر بازار بایعان و دلالان مقرر و معین اند و در بازار آسیاي کثیر در گردش است و در هر طرف صدائي نوائي و شور و غوغاء است با ینحال هیچکس را قدرت بر زیاده سري و شوخي و بي اعتدالي نیست و از ضبط و اهتمام و بند و بست داروغها و صاحب اهتمامان در سفر و حضر نرخ غله و اجناس بیکطرز است و همیشه درست مي ماند ارزاني و فراواني هر جنس و هر چیز بمرتبه اعلي مي شود و کاه و هیمه کنجه در کنج بهم میرسد و دواي هر درد و مصالح هر کار و عمله و فعله هر قسم در اردو موجود است و آخر روز در وسط اردو از هرطرف بازاري آراسته میشود و اقسام خلایق از سپاهي و اکابر و اصاغر سوار و پیاده نشسته و ایستاده تماشا میکنند و انواع اشیا و اجناس و سایر مایحتاج سفر و حضر در معرض خرید و فروخت مي اید و در شبها هنگامهٔ داد وستد و خرید و فروخت گرم‌تر از روز میشود هریکي مشغول بکاري و در پیش هردو کاني چراغ افروخته و تمام روي بازار بچراغان روشن گشته و در هر جا قصه خوانان و نغمه پردازان و رقاصان و بازیگران هردیار در کار و کسب خود گرم و در پیش خانه هر امیري فقیري و در اطراف و جوانب ارد و لنگرها و مکانها براي فقرا آماده و چاوشان و مستحفظان در هرطرف آن شهر عظیم الشان هوشیار و خبر دار مي باشند

## بیان احوال صید و شکار خاصه

در سرکار والا جانداران شکاري صحرائي از شیران نامي و هزبر و ببر و پلنگ و غیره قلاده در قلاده و آهوان جنگي و آهوان آهوگیر راس در راس، و تازي شکاري

tribes, as booksellers, scribes, book-binders, paper-makers, and paper-polishers, who on marches, and on halting days, are busied in their respective vocations. There is a distinct market for buying and selling slaves and horses, and all kinds of creatures that graze or fly; and other goods are exposed for sale separately. In every market are established sellers and brokers. In the bazar large corn-mills are worked, so that on all sides there is noise and clamour; nevertheless no one is allowed to be guilty of violence, oppression, or intemperance. Through the order and good management of Darogahs, and other diligent officers, whether on a march or at a fixed station, the price of grain and other articles is always at the same price, without any variation; every thing being in the highest degree of cheapness and perfection. Grass and fire-wood are also in great plenty; and materials for every work, and servants of every description, are to be procured in the camp. 'At the close of day, a market from all quarters is held in the midst of the camp, where all descriptions of men, soldiers, great and small, horse and foot, sitting and standing, are looking about them: and every sort of goods and wares, with all kinds of necessaries for a march, are brought to this place of traffic. At night, traffic is carried on with more spirit than during the day, every body being employed in some business or other. In front of every shop a lamp is lighted, so that the whole face of the market is illuminated. In every place, story-tellers, musicians, dancers, and jugglers of every country, exhibit their respective feats. Before the tent of every Ameer, lives a Fakeer; and on different sides of the camp are established refectories, and accommodations for the poor. Cháouchies and watchmen are attentive and vigilant in all parts of that great city.

*Description of the Royal Travelling and Hunting.*

There are many wild beasts belonging to the sublime court, such as lions, tygers, &c. fighting and decoy deer, coursing greyhounds; also birds that soar

قلاده و پرندهاي آسمان پرواز از شنقار و بازها و شاهين بي نظير و بحريهاي بي مثل و جره و باشه و امثال آن دست در دست و عمله و فعله چون قراولان و قوش بيگي و قوش خان و ميرشكاران و شكار بانان فراوان شكار شير و پلنگ و ہزبر و ببر خاصهٔ پادشاه شيرشكار است و شكار آہو و نيله گاو و گور خربه بندوق خاصه مي شود و از غايت صفاي شست تير آنحضرت بي خطاست و از شنقارها و بازها و شاهينهاي آسمان پرواز و بحريهاي فلك تاز و جرهاي تيز رو و باشهاي زود رس كه از دست مبارك به پرواز مي آيند آن قدر چرز و دراج و مرغابي و قاز و كلنك و غيره شكار مي شود كه باكثر بندهاي دور و نزديك مي رسد همچنين در دريا و كولابها و رودها و تالابها به نشاط و انبساط تمام شكار ماهي و مرغابي مي فرمايند و در ہر ملك و ہر شهر بجهت محافظت رمنها و شكارگاهاي خاصه ميرشكاران و قراولان مقرر و معين اند ہرگاه حكم اقدس بشكار قمرغه صادر مي گردد صاحب اہتمامان چابكدست چندين ہزار مرد اجوره دار از شهر و قصبها فراہم آورده از ہرچار طرف احاطه نموده شكار بسيار از جانوران دشتي و كوهي آماده و مهيا گردانيده از راه دور حلقه را تنك تر ساخته بجاي معين مي رسانند و اعلي حضرت خاقان زمان باختران برج دولت و اقبال يعني پادشاهزادها به آن مكان تشريف برده با حتظاظ و انبساط تمام بدفعات شكار مي فرمايند بعد ازان حكم جهان مطاع عالم مطيع علي العموم شرف نفاذ مي يابد و فيض آن بخاص و عام مي رسد

the sky, such as falcons, hawks, matchless royal falcons, behrees, jurehs, budhehs, &c. the officers of this department, such as Kerawuls, the Koshbegee, the Koushékan, Meer Shekár, and huntsmen, are very numerous. The pursuit of the lion is appropriate to the Monarch, (*styled* the hunter of the lion;) deer, the neelgáu, and the rhinoceros, are also royal game: and such is his Majesty's dexterity in archery, that his arrow never errs. The high soaring and fleet falcons, hawks, royal falcons, behrees, juhrees, and bashahs, that are let fly from the royal head, seize such a quantity of bustards, quails, teal, geese, cranes, &c. that they are distributed amongst the servants of all ranks. In like manner, on rivers and lakes, his Majesty enjoys the sports of fishing and fowling in the highest perfection. For the preservation of the parks and royal hunting seats, in every country, city and town, there are stationed Meershikars, and Kerawuls. When his Majesty gives orders for hunting in the Kummerghah, the appointed officers exert themselves in collecting together from the cities and towns some thousands of hired men, and having encompassed a space of ground, abundance of game, consisting of animals of the wilds and mountains, are thus drawn together; the circle is then gradually reduced, till they arrive at an appointed spot, whither his Majesty and the Princes having repaired, enjoy the sport in the highest perfection; after which his Majesty gives permission for the diversion to be general.

# PART THE THIRD.

# PHRASES AND DIALOGUES,

IN

PERSIAN AND ENGLISH.

# ADVERTISEMENT.

*The following Persian Phrases and Dialogues were written by a Moonshee, employed by the late* William Chambers, *Esq. in the year* 1793. *The subjects were dictated, and the work superintended, by* Mr. Chambers, *whose critical skill and precision in that language is so well known, that the publication cannot fail of proving a valuable acquisition to Learners. The sentences, as far as page* 10, *were translated by himself; and the rest were completed by the Editor.*

# MODES

OF

# SALUTATION.

When equals meet, they salute each other with these words: صاحب سلامت *or* Peace be to you, sir!

When a native accosts one whom he deems much his superior, he says, بندگي حضرت which is as if he should say, "I am at your Highness's service."

### *Inquiries after Health, &c.*

خيرو عافيت Are you healthy and well?

The following are used from inferiors to superiors, and mean nothing more than

| | |
|---|---|
| مزاج مبارک or مزاج شريف<br>مزاج اقدس or مزاج عالي | How do you do, sir? |

### *Answers to the foregoing, &c.*

الحمد لله Thank God!

شکر خدا Praised be God!

That is to say, "I am well."

### *Inferiors answer thus:*

| | |
|---|---|
| دعاويادر or دردعا | I am praying for you, sir. |
| دعاي دولت | I am praying for your prosperity. |
| Qu. از کجا آمديد | From whence are you come? |
| از کجامي آئيد | Whence come you? |
| از کجا تشريف آورديد | The same. |
| از عاجز خانه | From home. |

| | |
|---|---|
| از فقیرخانه or از بنده‌خانه | From home. |
| براي چه آمديد | Why are you come? |
| چر اتصديع كشيديد | Why have you taken the trouble? |
| براي ديدن صاحب | To see you, sir. |
| براي ملاقات شما | To visit you. |
| كرم كرديد or مهرباني كرديد | You have done me a favor. |
| نوازش فرمودند or سرفراز فرمودند | You have done me honor. |
| ذات صاحب درينملک غنيمت است | It is happy for this country that you are in it, sir. |
| از بزرگي خود مي فرمايند | You are so good as to say so. |
| نام شما چيست | What is your name? |
| اسم شريف صاحب | What is your name, sir? |
| اسم نحيف فلان | My name, sir, is so and so. |
| ازديدن شما خوش شدم<br>از ملاقات شما محظوظ شدم | I am happy to sec you. |

*If an Inferior, thus:*

| | |
|---|---|
| مستفيد شدم | It is to my advantage. |
| بندگي حاصل كردم | I have thus an opportunity of presenting my service to you. |
| سعادت حاصل كردم | I have attained an happiness by it. |

*Superior, on receiving a Visit, will say,*

| | |
|---|---|
| مشتاق بودم | I was desirous of seeing you. |
| شوق ديدن شما بسيار داشتم | I had a great desire to see you. |

*To which the Inferior rejoins :*

| | |
|---|---|
| تمناي ملازمت بسيار داشتم | I had an earnest wish to wait upon you, sir. |

*At going away he says :*

| | |
|---|---|
| هرچند سيري نيست رخصت ميشوم باز بخدمت خواهم رسيد | Though I am not satisfied, I *nevertheless must* take my leave *now; but* will wait upon you again. |

*The other replies :*

| | |
|---|---|
| خانهٔ شماست هرگاه خواسته باشيد بيائيد | The house is yours, come whenever you please. |
| وقت فرصت گاه گاه مي آمده باشيد | You will come now and then, when you have leisure. |
| مکرر در بندگي حاضر خواهم شد | I will come repeatedly to wait upon you. |
| اکثر در خدمت خواهم رسيد | I will come frequently to pay my respects to you. |
| مرا در گوشهٔ خاطر جا داده باشيد | Give me a corner in your mind. |
| فراموش مکنيد | Do not forget me. |
| خدا سلامت دارد | May God keep you in peace ! |
| في امان الله | *I commit you* to the protection of God. |

# FAMILIAR DIALOGUES.

| | |
|---|---|
| در خواندن و نوشتن | *Of Reading and Writing.* |
| منشي تحصيل شما تا بكجا است | Moonshy, to what extent have you studied? |
| كدام كدام كتاب درس كرفته ايد | What books have you learnt? |
| انچه كتابهاي رسمي درين ملك متداول است | I have read those books that it is customary to study in this country. |
| در كدام علم مهارت داريد و چند زبان ياد كرفته ايد | What science are you acquainted with, and how many languages are you conversant in? |
| صرف و نحو و قدري از علم لغت هم ميدانم | Grammar and Syntax, and I know a little of Philology. |
| زبان فارسي وهندي وبنكله كفتن ميتوانم | I can speak Persian, Hindostany, and Bengally. |
| اين هر سه زبان بفصاحت ميكوئيد | Do you speak these three languages fluently? (*lit.* eloquently.) |
| بفصاحت كفتن خيلي مشكل است اما تقليد اهل فصاحت ميكنم | To speak eloquently is very difficult, but I imitate (mimick) eloquent men. |
| از نظم و نثر فارسي چند كتاب خوانده ايد | What books have you read in Persian verse or prose? |
| دو سه ديوان و دو سه مثنوي و دو سه انشا خوانده ام | I have read two or three Dewans, two or three Masnevies, and two or three books of epistolary or miscellaneous compositions. |
| انشاء علامي و طغرارا درس دادن ميتوانيد | Are you able to teach a person the letters of Abul Fazl, or Tugra? |
| كسي كه هميشه درس ميدهد اورا يادمي ماند من كم درس كفته ام | One who constantly teaches *such books* has them fresh in his memory; I have taught but little. |

| | |
|---|---|
| درعبارت این هر دو کتاب خوب قدرت دارید | Have you, however, a good acquaintance with the style of these two books? |
| در متن قدرت دارم اما در معنی جا بجا اشتباه میشود | I have read the words (*lit.* the text), but may perhaps have, here and there, some doubts about the meaning. |
| متن را بدرستی خواندن می توانید و اقسام اضافتهارا میدانید | Can you read the text with propriety? and do you know the various kinds of Izafas* there used? |
| دعوی نمیکنم اما بقدر مقدور میتوانم خواند | I do not pretend *to great things*, but I will read as well as I can. |
| نستعلیق می نویسید یا شکسته | Do you write Nustaleek, or Shekusteh? |
| صرف نستعلیق نیست شکسته آمیز مینویسم | I do not write pure Nustaleek, it is mixt with Shekusteh. |
| خط شما اصلاحی است یا طبعی | Is your hand formed by rule, or is it formed by mere habit? |
| چند روز خوشنویس اصلاح کرفته بودم آخر از روی تعلیم مشق کردم | I learnt for some time from a fine writer, and have since practised with copies. |
| مشق جلی کر دید یاخفی یاقلم اوسط | Have you practised in large or small, or middling hands? |
| جلی کم مشق کرده ام کثر به قلم اوسط و کاهی خفی هم می نویسم | I have not practised large hand much, but have for the most part written with a middling pen, and I sometimes also write small. |
| فردا نمونه خط خود بیارید به بینم که نشست یافته است یانه | Bring a specimen of your hand-writing to-morrow, and I will see whether it be a settled hand or not. |
| چندسطر نوشته بخدمت خواهم کذرانید اکر چه قابل کذرانیدن نیست | I will write a few lines, and present them to you; though not worthy, perhaps, of being presented. |
| چه قدر مشاهره خواهید کرفت راست بکوئید | How much per month will you accept of? tell me true. |
| صاحب قدردانند در انچه پرورش بشود مقرر فرماید | You, sir, are the best judge of my deserts, be pleased to appoint me what may suffice for my support. |

| | |
|---|---|
| پیشتر کجا نوکري کرده اید و چه در ماه داشتید | Whom did you serve before? and what had you per month? |
| پیش فلان صاحب و فلان صاحب بوده ام در ماه اینقدر مي یافتم | I was with such and such a gentleman, and I had so much per month. |
| آنصاحب از شما چکار مي گرفت و چند ساعت حاضر مي ماندید | What work did that gentleman employ you in, and how many hours did you attend? |
| بوقت ده ساعت میرفتم تا دو پاس درس میگرفتند | I used to go at ten o'clock, and he learnt of me till noon. |
| چه چیز مي خواند و چه قدر محنت مي کرد و چند سطر یاد مي گرفت | What did he learn, and how much trouble did he take, and how many lines did he get by heart? |
| زبان فارسي مي آموختند و از مصدرات و گردان آن یک صفحه یادمي کردند | He learnt the Persian language, and used to get by heart a page of (infinitive) verbs, with their inflections. |
| باز هیچ کتاب هم شروع کرد یاصرف زبان مي آموخت | Did he also begin some book, or did he merely learn *to speak* the language? |
| قواعد فارسي و کتاب انوار سهیلي هم مي خواندند | Persian Grammar, and the book *called* the Anwar Soheilee, he also read. |
| طبیعت او چگونه بوده معني را بدرستي مي در یافت | What kind of genius had he? did he clearly comprehend the meaning? |
| بسیار خوش طبع بودند و دریافت معني بزودي مي کردند | He had a very good disposition for learning, and quickly comprehended the sense. |
| آخر چیزي سواد پیدا کرد یا همچنین ماند | At last did he attain to some proficiency in reading, or did he continue in the same state? |
| تا که من بودم برعبارت فارسي قادر شده بودند | During the time that I was with him, he had acquired skill in the Persian style. |
| شما نوکري کذا شتید یااوبر طرف کرد | Did you quit his service, or did he discharge you? |
| من بیمار شدم او شان منشي دیگر رانگاه داشتند | I was sick, and he entertained another Moonshy. |

خوب من شمارا نگاه میدارم واین قدر در ماه خواهم داد

Well, I engage you; I will give so much per month.

بالفعل همین قبول میکنم. آینده امیدوار پرداخت ام

For the present, I agree to this, and hope afterwards to obtain a suitable maintenance.

هرروز پیش ازانکه در عدالت بروم بیائید

Come every day before I go to the Court-house.

چیزي نوشته بیارم یاکه آمد نامه در سر کار موجود است

Shall I write something and bring it; or is the Paradigma of Verbs at hand, in the house?

مصادر فارسي باگردان هریک مصدر نوشته بیارید

Write and bring the Persian Infinitives, with the inflections of each Verb.

صاحب کاغذ عنایت کنند دردو سه روز نوشته مي آرم

Be pleased, sir, to give me some paper; in two or three days I will write and bring them.

کاغذ خوب مي دهم شماهم خوشخط بنویسید

I give good paper; do your part also, and write a good hand.

امروز یک جز نوشته آورده ام شروع فرمایند

To-day I have brought a section of writing; be pleased to begin.

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## در رفتن بعدالتخانه و غیره

## *Of going to the Court-house, &c.*

پیاده رابفرستید که ازعدالت خانه خبر بیارد. عدالت نشسته است یانه

Send a peon to bring intelligence from the Court-house, whether the Court is sitting or not.

پیاده از عدالت خانه خبر آورد مردمان مي آیند اماهنوز عدالت نه نشسته است

The peon has brought intelligence from the Court-house; the people are assembling, but as yet the Court is not sitting.

باز بفرستید که درانجا بنشیند هرگاه کسي از قضات بیاید خبر کند

Send him again, to remain there, and, when one of the Judges comes, to give me notice.

| | |
|---|---|
| پیاده خبر آورد قضات آمدند و بر سر عدالت نشستند | The peon has brought word, that the Judges are come and are sitting in Court. |
| کهارانرا زود بطلبید که پالکي تیار کنند من سوار خواهم شد | Call the bearers quickly, that they may get ready the Palkee; I will ride. |
| کهاران نوکر براي کار رفته اند اکر بفرمایند کهاران اجوره دار بطلبم | The servant bearers are gone on some business; if you command me, I will send for hackney-bearers. |
| براي چه کار رفته اند و که فرستاده است | On what business are they gone? and who has sent them? |
| چهار کس براي آوردن هیمه و چهار براي آوردن آب رفته اند | Four persons are gone to bring fire-wood, and four to bring water. |
| بار دیکر بي حکم من براي هیچ کار نروند اکر خواهند رفت من خواهم زد | Another time don't let them go on any business without my order; if they do, I will beat them. |
| بزودي کهاران اجوره دار بطلبید مرا زود سوار شدن است | Send directly for hackney-bearers; it is necessary that I should go immediately. |
| روز بسیار شد کهاران اجوره دار بدست نمي آیند | The day is far advanced; hackney-bearers are not to be found. |
| از دیوان کهار معاریت بطلبید چیزي انعام خواهم داد | Desire the Dewan to lend his bearers, I will give them some present. |
| کهاران حاضر اند صاحب لباس بپوشند | The bearers are ready, sir; put on your clothes. |
| پوشاک من بیارید و پالکي از پالکي خانه بر آرید | Bring my clothes, and fetch my Palkee from the Palkee-Khaneh. |
| هرکاه کهاران نوکر از کار بر کردند نزد صاحب بفرستم | When the servant-bearers return from business, shall I send them to you? |
| البته بفرستید چرا که دیوان هم کارها دارد تا کي معطل باشد | Certainly, send them, because the Dewan also has business—how long must he remain unemployed? |

| در انصاف كردن | *Of administering Justice.* |
| --- | --- |
| فريادي براي نالش برسر دروازه ايستاده است | A complainant, in order to prefer his suit, is standing before the door. |
| اندرون بطلبيد و روبروي من بياريد | Call him in, and bring him before me. |
| اين فريادي حاضر است عرضي فارسي دارد | The complainant is present, he has a Persian petition. |
| خوب عرضي ازدست او گرفته بآواز بلند بخواند | Well, take the petition out of his hand, and read it aloud. |
| نوشته است كه مرا شخصي در اثناي راه ناحق زد وكوب كرده است | It is written, "That a person in the midst of the road has beaten me unjustly." |
| بپرسيد كه آن شخص كه بود و خانه او كجاست و از چه چيز زده است | Ask, who was that person, and where he lives? and with what thing he has struck him? |
| ميگويد نوكر فلان صاحب است وخانه اش در فلان محله است و از چوب دستي زده است | He says it is the servant of such a gentleman, that his house is in such a quarter, and that he struck him with a walking-stick. |
| بپرسيد كه گواهان دارد كه بوقت زدن بچشم خود ديده اند | Ask him, if he has witnesses, who, at the time of striking, saw it with their own eyes? |
| مي گويد همه دوكان داران ديده اند اگر طلب فرمايند گواهي خوهند داد | He says all the shop-keepers saw it; if you order them to be summoned, they will give evidence. |
| دستك و پياده بفرسيد كه متعدي را گرفته بيارد | Send a summons and a peon to apprehend and bring the offender. |
| متعدي را گرفته آوردند اگر حكم شود در حضور بيارم | They have apprehended the offender, and brought him; if you please, I will bring him before you. |
| مدعي و مدعي عليه هردورا همراه بياريد كه مواجهه كنند | Bring both the plaintiff and the defendant, that they may be confronted together. |

مدعي ميكويد همين كس مرا در ميان راه بناحق زد و كوب كرده است

The plaintiff says, "This person, in the midst of the road, has struck me unjustly."

مدعي عليه را بپرسيد كه چرا اورا زده و سبب آن چيست

Ask the defendant why he struck him? and what was the cause of it?

ميكويد قبل ازين يكسال اين كس مرا زده بود امروز بدله آن كردم

He says, "A year ago this person struck me; to-day I have retaliated."

بكوئيد كه چندين روز چرا نالش نكردي حالا دعوي بالاي دعوي نميشود

Ask him (*lit.* say to him), "Why, during so many days, have yóu not complained? now recrimination is not admissible."

ميكويد ازان روز غايب بود امروز اورا يافتم و مكافات كردم

He says, "From that time he had kept out of sight; to-day I found him and took vengeance."

بكوئيد پيش حاكم چرا نالش نكردي و خود بخيركي چرا زدي

Say to him, "Why did you not complain before a magistrate? and why have you beaten him through your own malevolence?"

ميكويد همين تقصير شده است حالا صاحب مالك هرچه بفرمايند

He says, "In this I have committed a fault; now you, sir, are absolute, command as you please."

يكماه اين را در قيد نكهداريد بعد ازان بكذاريد كه باز همچنين نكند

Keep him in confinement one month; after that let him go, that he may *learn* not to do so again.

زنجير در پايش كرده نكهدارم يا همچنين باشد

Shall I keep him with a chain on his leg, or shall he continue thus?

زنجير در پاي دزد ميدهند اين كس دزد نيست متمرد است

Fetters are put on the legs of thieves; this fellow is not dishonest, but refractory.

مدعي ميكويد كه من بعد يكماه در وقت خلاصي او بيايم يانه

The plaintiff says, "After the expiration of one month, at the time of his enlargement, shall I come or not?"

بكوئيد در كار نيست هركاه مدت يكماه خواهد شد خلاص خواهد يافت

Tell him there is no necessity; when the space of a month shall have elapsed, he will be released.

## در سیر دریا

## *Of an Excursion on the River.*

دیون را بگوئید که ارادهٔ سیر دریا دارم یک بجره خوب بیارد

Tell the Dewan that I intend making an excursion on the river: let him bring a good budgerow.

بجرهٔ کلان مطلوب است یا بجرهٔ کوچک یا متوسط

Is a large budgerow required, or a small one, or one of a middling size?

بجره کلان ببیست ملاحي که در دریچهاش شیشه نصب کرده باشند

A large budgerow of twenty oars, fitted up with glass windows.

بجره بکرایه روزینه بیارم یا بدرماهه یا با لمقطع

Shall I hire a budgerow by the day, or by the month, or for a specific sum?

بکرایه روزینه بیارید اما کهنه و بدرنگ نباشد

Hire one by the day, but let it not be old or shabby.

دیگر کشتي براي لوازمه و اسباب مي باید یا صرف بجره

Will another boat for the baggage and necessaries be wanted, or only a budgerow?

بلي براي اسباب و شاگرد پیشه وغیره چهار پنج منزل کشتي ضرور است

Yes; for the baggage, the domestics, &c. four or five boats are required.

کدام روز صاحب سوار خواهند شد بفرمایند که همان روز کشتیها بیاید

On what day, sir, will you embark? be pleased to let me know, that I may bring the boats on that day.

روز جمعه بعد حاضري سوار شده طعام دوپاس بر کشتي خواهم خورد

Friday, after breakfast, having embarked, I will dine on board the boat.

مرا هم در خدمت همراه خواهند برد یا در اینجا خواهند گذاشت

Will you take me along with you, or leave me here?

شما را البته همراه رفتن خواهد شد اکثر بر سر کتاب خواهم نشست

You shall certainly go along with me; I shall frequently sit down to my book.

پس من هم به تهیهٔ اسباب خود مشغول باشم

Then I also will busy myself in getting ready my own things.

سفر دور و دراز نیست چندان اسباب چکار دارید

It is not a very distant journey; what need is there of so much baggage?

در چند روز صاحب مراجعت خواهند کرد بفرمایند

Be pleased to say, sir, in how many days you will return?

اراده دارم دریک هفته برگردم شاید دوسه روز زیاده شود

I intend to return in a week, perhaps it may be two or three days more.

درینصورت جریده باید رفت گران باري چکار

This being the case, one must go lightly provided; what use is there of a great load?

خیاطرا بطلبید پارچه پوشاکي قطع خواهم کرد

Send for a taylor, I will cut out cloth for my clothes.

خیاط حاضر است میکوید که تاروانکي صاحب تیار نمي توانم کرد

The taylor is come; he says, sir, that he can't get them ready before your departure.

بکوئید قطع کرده دوختن شروع کند هرگاه تیار شود بدست کسي بفرستد

Tell him to cut them out, and begin to sew them; and when they are ready, to send them by somebody.

اول تهان راپیمایش کند که چند گز است و درین چند قبا خواهد شد

First let him measure the piece, to see how many ells there are, and how many coats it will make.

پیمایش کرده میکوید دو قبا مي شود و یک ریزه باقي مي ماند

He has measured it, and says there are two coats and a small remnant.

معلوم شد اما چند دست استر براي این میباید

I understand; but some cubits are required for the lining.

هرقدر که ابره است همان اندازه استر بدهند

As much as there is of the outer part, allow the same quantity for the lining.

بدهید و بکوئید دوخت خوب بکند که زود پاره نشود

Give it him, and tell him to sew it well, that it may not go to pieces.

گازر راطلبیده پارچه هاي مستعمل شمار کرده نویسانیده حواله کنید

Send for the washerman, and after having taken a written account of the foul linen, deliver it to him.

گازر حاضر است میکوید مراهمراه رفتن خواهد شد یاهمین جا بشویم

The washerman is here; he asks whether he is to go along with you, or to wash here?

بگوئید زود مي آیم همراه رفتن درکار نیست از اینجا شسته بفرستد

Tell him I shall return quickly, there is no need of his going along with me; let him send them from hence washed.

نوکران خوراکي درخو است دارند میکویند در سفر معمول است

The servants want subsistence; they say it is usual on a journey.

تحقیق کنید اکر معمول است البته باید داد من نمیدانم دستور چیست

Inquire; if it is customary, certainly you must allow it: I do not know what is the custom.

بخانه صاحبان تحقیق کنم که نوکران درسفر خوراکي مي یابند یانه

I will inquire in gentlemen's families, whether servants on a journey are allowed subsistence or not.

بلي هرچه در سرکارهاي دیکر است همان دستور بدهید

Yes; whatever is usual with other gentlemen, give according to that rule.

پرسیده بموجب سررشته دیکر سرکارها خوراکي بنوکران دادم

Having made inquiry, I have given subsistence to the servants, according to the custom in other families.

میکویند درراه خوف است چند سپاهي و سرب و باروت باید کرفت

They say there is danger on the way; some sepoys, lead, and gunpowder must be provided.

چکونه خوف است براه خشکي یابراه تري

What kind of danger is there? on the road by land, or the way by water?

میکویند چند کشتي از سوداکر مي آمد شبخونیان ریخته بغارت بردند

They say that some boats belonging to a merchant were on the way, when some night robbers attacked and plundered them.

باز پیش حاکم نالش نکردند و تدارک آن چیزي نشد

Then did he not complain to a magistrate, and has no reparation been made?

حاکم در سراغ کرفتن دزدان است اما عمله بسیار رشوت خوراند

The magistrate is endeavouring to discover the thieves; but the officers are very corrupt.

از اعمال عمله حاکم خبر ندارد والا سزاي انها بواقعي دهد

The magistrate is not apprized of the practices of his officers, or he would punish them properly.

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| بیچاره فریادي چه مقدور دارد که دشمني تمام عمله حاکم بکند | The poor plaintiff, what power has he, that he should draw on himself the ill-will of all the magistrate's officers? |
| پس باین صورت دزد هرگز پیدا نخواهد شد مال رعیت همشه تلف خواهد شد | Then, according to this way, a thief will never be discovered, and the property of the subject will be always consumed. |
| چند سپاهي نوکر نگاه دارید و بندوقها خریده حواله کنید | Entertain some sepoys; and when you have bought muskets, commit them to their care. |
| سپاهي موجود اند اما بندوق در بازار میسر نمیشود | The sepoys are present, but muskets are not procurable in the bazar. |
| سپاهیان را اسم نویسي کنید بندوق از کمپني خواهم گرفت | Write a roll of the sepoys, I will procure muskets of the Company. |
| بیست کس سپاهي في کس پنجروپیه اسم نویسي کردم | I have drawn out an account, twenty sepoys at five rupees each per mensem. |
| یک کس را سردار برسر آنها مقرر کنید که حکم راني کند | Appoint one of them the head, that he may command them. |
| براي کرتي آنها بانات ضرور است اگر بفرمایند خرید شود | For their coats, broad cloth is necessary; if you order, it shall be bought. |
| چند طاقه درکار است برآورد کرده خریده از خیاط تیار کنانید | Make a calculation of the number of pieces required, buy them, and let a taylor make them up. |
| کرتي بیست کس سپاهي تیار شد بندوق عنایت شود | The coats for twenty sepoys are ready, please to bestow the muskets. |
| من رقعه نوشته میدهم در قلعه بفلان صاحب بدهید او بندوق خواهد داد | I will write a note and give you it to carry to the fort, to such a gentleman, who will give muskets. |
| رقعه صاحب بفلان صاحب رسانیدم انرا خوانده بیست بندوق داد | Your note I conveyed to such a gentleman, who, having read it, gave twenty muskets. |

| | |
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| بندو قهارا بهر یک سپاهي حواله کنید و بگوئید که صبح و شام قواعد کنند . | Give a musket in charge to each of the sepoys, and tell them to perform their exercise morning and evening. |
| بندوق هارا زنگ گرفته است صاف کردن ضرور است | The muskets are rusty; it is necessary to clean them. |
| صیقل گررا طلبیده بنشانید که بند و قهارا صیقل کنند | Send for an armourer, and make him sit down and clean the muskets before evening. |
| سرب و باروت از کجا خرید کرده بیارم و چه قدر بسپاهیان بدهم | From whence shall I buy and bring lead and gunpowder, and what quantity shall I give to the sepoys? |
| از فلان جا خریده آورده وزنه بسته یکیک قطار وزنه پر کرده بهریک بدهید | Having purchased and bought them from such a place, and made them into charges, fill up one row of cartridges for each of the sepoys. |
| موافق فرموده بجا آوردم . | I have done according to your orders. |
| اسباب را بر کشتي حمل کنید فردا روانه خواهم شد | Put the baggage into the boat, I will set out to-morrow. |
| براي اسباب شاگرد پیشه و غیره چند کشتي بدهم | How many boats shall I give for the baggage of the domestics, &c.? |
| یک کشتي براي باورچي خانه و یک براي بوتل خانه ودو براي شاگرد پیشه بدهید | Give one boat for the kitchen, one for the pantry, and two for the servants. |
| براي سپاهیان یک کشتي علیحده باید داد | Must I give a separate boat for the sepoys? |
| نه برهر کشتي پنج نفر سپاهي بنشانید تا نگهباني بکنند | No; place five sepoys on each boat, in order that they may guard them. |
| اسباب توشک خانه بالاي بجره حمل کرده شود یا کشتي علیحده باید | Is the wardrobe to be put into the budgerow, or must there be a separate boat? |
| صندوقهاي پوشاکي که براي تبدیل لباس ضرور است بالاي بجره بگذارید | The chest of clothes that are necessary for change of dress, let them be put on board the budgerow. |

مطابق حکم کشتیها تقسیم شد و اسباب بارکرده شد

Conformably to orders, the boats are allotted, and also the baggage is on board.

## در تجویز مقدمات عدالت

## *Of Law Proceedings.*

فلان کس که عرضي داده است هرروز آمد ورفت میکند درحق اوچه حکم است

Such an one, who gave the petition, is every day coming and going; what do you order concerning him?

دعوي او صحیح نیست عرضي ناقص نوشته است دعوي مجهول است

His plaint is not correctly *stated:* he has written a defective petition; his pretension does not appear.

پس عرضي اوبکار نخواهد آمد علاج آن بیچاره چیست

Consequently, his petition will be of no use. What remedy is there for this helpless man?

بگوئید دعوي مطلق مسموع نیست هرچیزرا بقید تعیین نویسد

Tell him, that a general claim is not cognizable; he must specify every charge.

چگونه بقید تعیین بنویسد تاکه بازناقص نشود

Please to direct after what manner he must write specifically, that there may not again be any defect.

یعني هرچیزراچه زمین وچه روپیه وچه دیگر جنس معین کرده بنویسد که این قدرهست

In other words, every article, whether of ground or money, or of any other kind, being specified, let him express such a quantity.

پس اورا بگویم که عرضي درست کرده بیارد بقسمي که مطابق شرع باشد

Then I will tell him to bring his petition rectified, so that it may be according to form prescribed by law.

بلي هرگاه عرضي بادعوي درست خواهد آورد مسموع خواهد شد

Yes; as soon as he brings his plaint properly stated, it will be heard.

این بار عرضي بادعوي درست نوشته آورده است حالاچه مي فرمایند

This time he has brought his case properly written—Now, what do you order?

عرضي داخل دفتر كنيد و مدعي عليه را طلب نمائيد

File the petition in the office, and summon the defendant.

پياده براي آوردن مدعي عليه رفته بود عذر بيماري دارد آمدن نميتواند

A peon went to summon the defendant, who pleads sickness; he is not able to come.

آدم معتبر بفرستيد كه بچشم خود ديده بيايد كه راست ميكويد يا بهانه ميكند

Send a person of character to see with his own eyes, and bring word whether he says truth, or only uses a pretence.

آدم رفته ديد كه في الحقيقت بر بستر مرض افتاده است حركت كردن نميتواند

A man went, and saw that it is truth; he is lying sick in bed, he is not able to move.

اكر خود آمدن نميتواند وكيل بفرستد كه بمقابله مدعي سوال وجواب نمايد

If he is not able to come himself, let him send a vakeel, who, in presence of the plaintiff, may defend the suit.

ميكويد مقدور درماهه وكيل ندارم براي خوردن خود حيرانم

He says, "I have not sufficient to pay a vakeel's wages; I am distressed for my own subsistence."

حاضر ضامني بكيريد و قرار كند كه بعد صحت حاضر شده سوال و جواب خواهم كرد

Take personal bail, and let him engage that, after recovery, he will attend and answer the complaint.

كسي را ضامن دادن نميتواند اكر بفرمايند پياده بر سر دروازه او بنشيند

He is not able to give any one for his security; if you command it, a peon shall be placed at his door.

ميكوئيد كه براي خوراك خود عاجز است پس خوراك پياده از كجا خواهد داد

He says he is distressed for his own subsistence; and therefore, from whence can he give the peon's charges?

مردم براي اين ضامن نميشوند كه بيمار است اكر بميرد چكونه حاضر توانند كرد

No person will be security for him, because he is sick; for, if he should die, how can he be produced?

اكر حاضر ضامن نميشوند مال ضامن بشوند كه در غيبت او از عهداش جواب كويند

If they will not be bail for his appearance, let them be security in the sum; that in case of his non-appearance, they may be responsible.

مال ، ضامن هم کسي نميشود چراکه مال ندارد که کسي بعد از وي بمدعي اونشان کند

Neither will any person be security in the sum, because he has no property which, after his death, any one could point out.

پس امين برود و جواب دعوي مدعي از و پرسيده نوشته بيارد که مبادا بميرد

Then let an aumeen go, and take down in writing his answer to the plaintiff's claim, and bring it, lest he should die.

حالا که عليل است در راي او تفاوت است حواس بجا نيست گرفتن جواب بعيد از عدالت است

Now that he is sick, his understanding is not clear, his faculties are impaired; it is illegal to take his answer.

پس مدعي را بگوئيد که صبر کند اگر شفا يافت جواب تو خواهد گفت و اگر مرد وارثانش را بگيرد .

Then tell the plaintiff to have patience: if he recovers he will receive his answer, and if he dies he will resort to the heirs.

مدعي ميگويد ورثه او در ينملک نيستند بعد از موت او حق من تلف خواهد شد

The plaintiff says, "His heirs are not in this country; and after his death, there will be an end of my claim."

بگوئيد که هرگاه بميرد ترکه اورا گرفته بعد اثبات دعوي در دين تو خواهم دهانيد

Tell him, that in case he dies, the effects will be sequestered; and after he has proved his claim, they will be given to him in satisfaction thereof.

ميگويد که اين قدر ندارد که بعد ازان اداي دين من خواهد شد شايد آنهم فروخته بميرد

He says, he has not sufficient property to satisfy my demand after his death; and perhaps even this will be sold.

هنوز دعوي مدعي باثبات نرسيده است اسباب او قرق نميتواند شد

As yet the plaintiff's claim has not been established, the property cannot be sequestrated.

مدعي ميگويد که اگر از مرض شفا يافته روپوش شود پس مقدمه من چه طور خواهد شد

The plaintiff asks, "If, upon his recovery, he should abscond, what will become of my suit?

بگوئيد که هميشه در تفحص احوال او باشد هرگاه صحت يابد خبر کند که پياده محصل شود

Tell him to be constantly inquiring about his condition, and as soon as he recovers give notice, that a peon may be placed over him.

میگوید من در تفحص خواهم بود اما پاسبان محله راهم حکم شود که ازو خبردار باشد

He says, " I will make inquiry, but let the watchman of that quarter be ordered to look after him."

چوکي دار انجارا طلبیده تاکید کنید که از فلاني خبردار باشد که مبادا راه گریز کرد

Having sent for the Chowkydar of the place, enjoin him to keep watch over such an one, lest he should attempt to run away.

امروز مدعي خبر آورده است که مرض او رو بشفا است و التماس مینماید که پیاده بنشانند

To-day the plaintiff has brought intelligence that he is recovering from his disorder, and requests that a peon may be stationed.

خوب پیاده بنشانید اما خرچ پاده از مدعي بگیرید وزیاده از یکس نباشد

Well, place a peon; but receive the peon's charges from the plaintiff, and don't let there be more than one man.

پیاده نشسته است اما مدعي علیه حاضر ضامن میدهد که در هفتهٔ آینده حاضر خواهم شد

A peon is stationed, but the defendant is giving bail for his appearance next week.

حاضر ضامن بگیرید و پیاده را از سر دروازهٔ اوبر خاست کنید

Accept of personal bail, and recall the peon from his house.

حاضر ضامن باین شرط مي شود که اگر زنده خواهد ماند من حاضر خواهم کرد

The personal bail is conditional, to produce him if he continues alive.

بلي درست مي گوید بدون زنده ماندن چه طور حاضر تواند کرد

Yes, he says rightly; without his continuing alive, how can he produce him ?

حاضر ضامني نویسا نیده گرفته ام کجا نگاهدارم

Having caused a security bond to be written, and having taken it, where shall I keep it?

حواله سر رشته دار بکنید که نقلش گرفته در سر رشته نگاه دارد

Deliver it to the seristadar, that he may take a copy, and preserve it in his office.

مدعي علیه حاضر شد ضامن ضامني خود خلاص کردن میخواهد

The defendant is present; the bail wants to be released from his engagement.

چه معني دارد تاکه مقدمه آویزان است حاضر ضامن ضرور است

What does this mean? as long as the cause is pending, personal bail is required.

| | |
|---|---|
| مدعي ميكويد اكراو ضامني خلاص كند پس بر مدعي عليه پياده محصل شود | The plaintiff says, "If he releases his bail, then let a peon be placed over the defendant." |
| راست ميكويد اكر حاضر ضامن نباشد البته پياده محصل خواهد بود | He says rightly; if there is no personal bail, certainly there must be a peon to take charge of him. |
| همان كس حاضر ضامن باشد يا شخص ديكررا ضامن بكيرم | Shall the same person continue the bail, or shall I take security from another? |
| اكر انكس راضي باشد و ضامني خلاص نكند همان باشد والا ديكرير ابكيريد | If that person is willing, and does not remove his responsibility, let it be that same person, or else take some other. |
| انكس ضامني خودخلاص كردكس ديكررا حاضر ضامن كرفتم | That person has exonerated himself of the responsibility; I have taken personal bail of another. |
| بكوئيد در مثل آينده طرفين حاضر شوند سوال وجواب كردن خواهد شد | Tell both parties to attend at the next meeting, when the trial will take place. |
| مدعي و مدعي عليه هردو حاضر آمده اند اميد و ارند كه تجويز شود | The plaintiff and defendant are both in attendance, and hope that the cause will be tried. |
| فرد دعوي مدعي حواله مدعي عليه بكنيد و بكوئيد كه جواب آين بنويسد | Give the plaintiff's brief to the defendant, and tell him to answer it in writing. |
| مدعي عليه جواب نويشته است كه دعويهاي خود را باثبات رساند | The defendant has written in answer, that he should prove his claim. |
| مدعي را بكوئيد كه كواهان بيارد كه دعوي او بثبوت رسد | Tell the plaintiff to bring witnesses to establish his claim. |
| مدعي ميكويد كه يك كواه درينجا حاضر است و يكي درفلان جااست | The plaintiff says that one witness is here, and another in such a place. |
| هركواه كه در اينجا حاضرست او را بيارد كه آداي شهادت نمايد | Whatever witness is present, let him produce him to give evidence. |

زبان بندي گواه بكنم وقسم و دستخط هم
از و بگيرم

Shall I take the deposition of the witness, and also obtain his signature?

اول حلف بگيريد بعد از ان هرچه بگويد
زبان بندي كنيد و بالاي ان دستخط
بكنانيد

First swear him; after which, whatever he says take down in writing, and let him superscribe it.

بالحلف زبان بندي يک گواه شد امابراي
گواه غايب چه حكم است

The deposition of one of the witnesses on oath is finished; but what order is there about the absent witness?

در شهري كه آن گواه است بنام حاكم انجا
خطي بنويسيد كه كتاب القاضي كرده
بفرستيد

Write a letter to the magistrate of that city where the witness resides, to obtain an official letter from the Cazy, and send it.

در خط چه چيزبنويسم و بدست مدعي بدهم
ياحواله يک كس پياده بكنم

What shall I write in the letter? and shall I give it to the plaintiff, or send it by a peon?

در خط بنويسيد كه فلان كس را روبرو طلبيده
بالحلف بپرسيد كه از مقدمه فلاني انچه
ميداني براستي و درستي بگوانچه بگويد
آنرا نوشته بالاي آن مهر خود ثبت
كرده بفرستند

Write in the letter, that having called such a person before him to require him to declare on oath all that he knows in such a cause, which having taken down in writing, to affix his own seal on the top, and send it.

خط بنام حاكم آن شهر تيارست ملاحظه فرموده
مهر و دستخط كرده عنايت فرمايند

The letter for the magistrate of that city is ready; after perusal, be pleased to affix your seal and signature, and give it to me.

مدعي را بطلبيد تا دستخط نموده بند كرده
مهرچسپانيده حواله او بكنم

Call the plaintiff, that when I have signed, closed, and sealed it, I may deliver it to him.

مدعي يكس پياده سركار ميخواهد كه همراه
اورفته خط بحاكم انجابرساند

The plaintiff wants that one of your peons should go along with him to carry the letter.

اگرخرچ پياده دادن تواند يكس پياده همراه
بدهيد كه خط بدست او باشد

If he is able to pay the peon's charges, give a peon along with him to carry the letter.

مدعي را باخط و پياده روانه كردم حالا مدعي عليه را چه بكويم كه كي بيارد

I dispatched the plaintiff with the letter and peon; now, what shall I say to the defendant? when is he to come again?

مدعي عليه را بكوئيد كه حاضر ضامن داده بخانه برود هر گاه مدعي خواهد آمد طلب خواهد شد

Tell the defendant, that, when he has given personal bail, he may go home; and that when the plaintiff comes, he shall be sent for.

بعد يكماه مدعي با كتاب قاضي رسيده است بطلب مدعي عليه پياده بفرستم

After one month the plaintiff is arrived with the Cazy's letter, shall I send a peon to call the defendant?

بلي مدعي عليه را بطلبيد كه روبروي او كتاب القاضي خوانده تجويز كرده آيد

Yes; send for the defendant, that, the Cazy's letter being opened and read in his presence, the cause may be tried.

مدعي عليه حاضر شد حالا كتاب القاضي و اكرده خوانده شود كه شنيده جواب كويد

The defendant is present; shall the Cazy's letter now be opened and read, in order that he may hear and answer?

بخوانيد و از مدعي عليه بپرسيد كه كواه غايب چنين آداي شهادت نموده جواب چيست

Read it, and ask the defendant what is his answer to this deposition which the abseut witness has given.

مدعي عليه زبان بندي كواه غايب شنيده جواب داد كه هردو كواه متفق القول ، نيستند

The defendant, having heard the deposition of the absent witness, answers, that the two witnesses do not agree in their evidence.

واقعي ميكويد در هردو كواهي اختلاف است مطابق القول نيستند شرع حكم نميكند

He says truth: there is contradiction in the two evidences, they do not correspond; the law does not admit of such evidence.

پس مدعي را چه بكويم سواي اين دو كواه ديكر ندارد كه از روي آن حق ثابت كند

Then, what shall I say to the plaintiff, who has only these two witnesses by whom he can prove his right?

بكوئيد كواه مختلف در شرع مسموع نيست بر اثبات دعوي تو شرعا حكم نميتوان كرد

Tell him that contradictory evidence is not heard in law; from such proof of your right there can be no legal decision.

مدعي ميكويد اكر كواهان من بكار نيامدند لاچارم اما مدعي عليه قسم بخورد كه از من هيچ ندارد

He says, "If my witnesses are of no use, I am remediless: however, let the defendant make oath that he owes me nothing."

البته سوكند خواهد كرد بدون سوكند خلاصي نخواهد يافت

Certainly he will make oath; without swearing, he will not be released.

مدعي عليه سوكند خوردن نميخواهد ميكويد كواهانش باطل شدند مراقسم نميرسد

The defendant does not want to make oath; he says, "his witnesses are false, I am not obliged to swear."

بكوئيد كه قسم بخورد كه فلاني كه دعوي ميكند دامي و درمي از وندارم

Tell him to make oath, that "to such an one, who makes the demand, I owe not a da'm or a direm."

ميكويد كه اين طور قسم خواهم خورد كه انچه داشته بودم ادا كرده ام

He says he will swear after this manner, "that whatever I have had I have paid."

هركاه كفت انچه داشته بودم اقرار قرض او شد ادا كردن را باثبات رساند

By his saying, "whatever I have had," he acknowledged the debt, and therefore it is incumbent on him to prove the payment.

ميكويد دست بدست او داده ام كسي كواه در آنجا نبود كه ببيند

He says, "I paid it from hand to hand, no witness was there present to have seen it."

غلط ميكويد در حبس نكهداريد كه آداي قرض اوبه اثبات رساند

He speaks falsely; keep him in confinement, that he may prove the payment of his debt.

ميكويد مدعي قسم بخورد كه من از قرضهاي خود هيچ نيافتم

He says, "Let the plaintiff swear that he has not received any part of his loan."

اكربر قسم مدعى راضي است پس هرچه ميكويد ادا كردن خواهد شد

If he is satisfied with the plaintiff's oath, consequently whatever he demands must be paid.

مدعي عليه را در محبوس خانه بفرستم كه از شرارت بازآيد

Shall I commit the defendant to prison, to cure him of his wickedness?

مدعي را فيصلنامه نوشته بدهيد كه

Give a decree to the plaintiff, that the trial

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| سوال جواب تا اینجا رسید و مدعی علیه ملزم شد | is brought to this issue, and the defendant committed. |
| فیصلنامه نوشته آورده ام دستخط و مهر کرده حواله طرفین فرمایند | I have written out the decree and brought it; after having signed and sealed it, be pleased to give it to the parties. |

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| احوال باغ | *Of a Garden.* |
|---|---|
| باغبان دالیهای میوه آورده امیدوار انعام استاده است | The gardener having brought some baskets of fruit, is standing in hopes of receiving a reward. |
| بپرسید باغ او کجاست و در باغ او چه چیز از میوه‌ها میشود | Ask where his garden is? and what fruits it produces? |
| میگوید انار است و نارنج است و اقسام لیموها است | He says there are pomegranates, oranges, citrons, and different species of lemons. |
| بگوئید از قسم گلها کدام کدام دارد و چند چمن تیار است | Ask him what kinds of flowers he has? and how many flower-beds he has prepared? |
| میگوید گلاب است و نسرین است و یاسمن است و بیلا است قریب ده چمن دارم | He says roses, and the rose of Jericho, jessamine, and bail; he has about ten flower-beds. |
| بگوئید هرروز چهار دسته گل و دوخوان میوه بیارد من انعام خواهم داد | Tell him to bring, every day, four nosegays, and two trays of fruit; I will give him a present. |
| میگوید اگر در ماه مقرر فرمایند هرچه در باغ است بلاناغه خواهم رسانید | He says, if you will be pleased to fix some monthly wages, whatever is in the garden he will bring without fail. |

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| بپرسید چیزی سبزی هم در باغ دارد و حالا موسم کدام سبزیست | Ask him if there are also any greens in his garden? and what vegetables are now in season? |
| میگوید سبزی هر فصل دارم حالا موسم کرنب و حلبه و غیره است | I have vegetables of every season; now is the time for cabbages, cresses, &c. |
| بپرسید از قسم فالیز چه چیزها در باغ او میروید و چه خوب میشود | Ask him what kinds of melons, &c. grow in his garden? and what is good? |
| میگوید خربزه است و تربز است و خیارین اما تربز بسیار خوب میروید | He says there are musk-melons, water-melons, and two kinds of cucumbers. |
| بپرسید هر روز معتاد میوه و گل و سبزی و غیره میخواهم چه خواهد گرفت | Ask him, as every day I shall want a certain quantity of fruit, flowers, greens, &c. what he will take? |
| چیزی در ماه مقرر فرمایند هرچه در باغ می شود مدام خواهم رسانید | Settle something monthly; whatever may be in the garden I will regularly bring. |
| چه قدر در ماه می خواهد و چند سبد هر روز خواهد اورد اقرار بکند | How much does he require? and how many baskets will he bring every day? let him say. |
| یک روپیه روز میخواهم یک سبد سبزی و یک دالی میوه و چهار طره گل خواهم رسانید | I want one rupee a day; I will bring one basket of greens, one basket of fruit, and four nosegays. |
| خوب بیست روپیه در ماه خواهم داد همین قدر بلاناغه میرسانیده باشد | Well, I will give twenty rupees per month; let him bring this quantity without fail. |

## در خرید زمین — *Of purchasing Land.*

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|---|---|
| منشی یک قطعه زمین تلاش کنید من باغ احداث کردن میخواهم | Moonshy, inquire for a piece of ground; I want to make a garden. |

چند بیگهه مطلوب است خرید کردن میخواهند یابکرایه اراده دارند

How many beegahs are required? do you want to purchase, or is it your intention to hire?

بیست بیگهه زمین میخواهم اگر بخرید میسر شود بسیار خوب والا بکرایه باید گرفت

I want twenty beegahs of land; if it can be met with for sale, very well, or else it must be hired.

برلب دریا تلاش کنم یا تفاوت از دریاو بچند کروهی فاصله از اینجا

Shall I inquire *for a place* on the banks of the river? and how far from hence?

اگر بر کنار دریا بدست آید بسیار خوش خواهم شد اما فاصله زیاده از پنج کره نباشد

If it can be found by the river side, I shall be very glad; but don't let it be farther off than five coss.

قطعه زمین برلب دریا بمفاصله شش کروهی، ازاینجا هست خبرش بگیرم

There is a spot of ground close to the river, six coss from hence; shall I inquire about it?

زود بروید و خبرش گرفته بیارید تاآمدن شما چشم برراه خواهم بود

Go quickly, and bring intelligence of it; I shall be impatient till you come. (*lit.* my eyes will be upon the road.)

امروز رخصت مي شوم پس فردا کیفیت آن را عرض خواهم کرد

To-day I take leave, and to-morrow I will report the particulars.

بسیار دیر آمدید از زمین چه خبر آوردید بگوئید من انتظار دارم

You are come very late; what news have you brought about the ground? I am impatient.

زمین بسیار خوب است امااز یکس نیست چند شریک آن هستند

It is a very good spot of ground; but does not belong to a single person, there are several partners.

مرضي شرکا چیست بفروختن راضي هستند یا نیستند

What is the inclination of the partners? are they willing to sell it or not?

چند کس از شرکا بفروختن راضي اند و چند راضي نیستند

Some of the partners are willing to sell it, and some are not willing.

پس علاجش چیست همچو فکرباید کرد که هرهمه راضي شده بفروشند

Then what course is to be taken? it must be so managed that they be all satisfied, and sell it.

اگر قیمت از ارز بازار زیاده شود شاید به طمع راضي بشوند

If somewhat more than the market-price is offered, perhaps they may be induced to comply.

بهرطور یک راضي شوند ترد باید کرد مرا بسیار ضرور مطلوب است

We must endeavour to gain their compliance by every means, as I want the place very much.

من امروز آدم مي فرستم تا که دریافت کند که چه طور راضي خواهند شد

To-day I am sending a man to discover by what means they will be satisfied.

آدم معقول بفرستید که در رضامندي آنها کوشش بسیار تواند کرد

Send a proper person, who may exert himself in gaining their consent.

همچو آدم خواهم فرستاد که بجواب و سوال عاقلانه کار را انجام خواهد داد

I will send such a kind of man as will converse with them sensibly, and accomplish the business.

در صورتیکه اینکار از و بشود من اورا انعام شایسته خواهم داد

In case that this is effected through him, I will give him a handsome present.

آدم را روانه کردم در میان دو سه روز احول آنها در یافته خبر خواهد کرد

I have sent away the man: in the course of two or three days, after having informed himself of the circumstances, he will let us know.

امروز سه روز شد آدم شما هنوز نرسید معلوم نیست که چه مي کند

Three days have now elapsed, and your man is not yet arrived; I wonder what he is about?

اگرامروز تا شام نمیرسد پس آدم دیگر براي خبر او خواهم فرستاد

If he don't come by this evening, then I will send another man to inquire after him.

آدم من خطي نوشته است که بعضي شرکارا نیم راضي کرده ام

My man has written a letter that he has half satisfied some of the partners.

بنویسید که اضطراب نکند والا بسیار غرضمند دانسته بازار گرمي خواهند کرد

Tell him not to be in an hurry, or they will then be very eager, and enhance the price.

دیروز انچه حکم شده بود نوشته بودم در جواب نوشته است که من اینکاررا بهتر میدانم

Yesterday I wrote in the manner you had directed; in answer to which he says, that he understands the business perfectly well.

باز بنویسید که کار باهستگي خوب مي شود دیر شود مضایقه نیست

Write again, that it is good to proceed slowly in the business; it does not signify how long he may be.

مي نویسد که همه راضي شده اندا ما قیمت بسیار گران میگویند

He writes they are all satisfied; but that they demand a very high price.

بنویسید که في بیگهه چه قدر مي خواهند تفصیل آن درست بنویسد

Ask him, how much per beegah they require? let him be particular.

نوشته است که هر بسوه را پنج روپیه میگویند بحساب آن صد روپیه بیگهه میشود

He has written, that they want five rupees per biswah, which is at the rate of one hundred rupees the beegah.

بنویسید که ارز بازار انجا تحقیق کند که في بسوه چند روپیه مي ارزد

Write him to ascertain the market-price there, how many rupees per biswah.

مي نویسد تحقیق کردم یکسان نیست زمین خوب سه روپیه بسوه دیگر دو روپیه هم هست

He writes, " I have inquired: it is not at one rate; good land there is at three rupees per biswah, and other land also at two rupees."

بنویسید از بازار یکروپیه زیاده خواهم داد اگر راضي شوند همراه بیارد

Write that I will give one rupee more than the market-price; and if they are satisfied, to bring them along with him.

فروشندگان زمین بچهار روپیه بسوه راضي شده آمده اند حالا مرضي مبارک چیست

sellers of the ground are satisfied with four rupees per biswah; now, sir, what is your pleasure?

روبروي من بیارید ببینم که چگونه کسانند و بچند راضي شده اند

them to me; I shall see what kind of people they are, and with how much they have been satisfied.

همین پنج کس که حاضر اند مالک زمین اند باهم شرکت دارند همه مي فروشند

These five persons who are present, are the proprietors of the land; they are in partnership, and one and all sell it.

بپرسید که ملکیت شما از چه و چراست و از چند مدت قابض و متصرف اید

Ask them about their proprietary right; of of what nature it is, and during what period of time they have held possession?

میکویند که این زمین متروکه جدي ماست ماهریک بني عم هستیم قبض سه پشت داریم

They say that "the land is the hereditary estate of our grandfather: we are first cousins; we have had the possession during three generations."

بپرسید که جد شما این زمین از کجا یافته بود پیشتر در دست که بود

Ask, from whence had their grandfather obtained this land, and to whom did it belong before him?

میکویند جدما این زمین از زمیندار خریده بود چنانچه اولاد آنها هنوز موجوداند

They say that their grandfather purchased this land of a *Zemindar*, whose descendants are now in existence.

بپرسید کاغذ خریدکي آن در دست دارید میتوانید نشان داد

Ask if the papers relative to the sale are in their hands, and whether they can produce them?

میکویند کاغذ خرید کي آن در هنکامه مرهته بتاراج رفته است قبض سه پشت ما کافیست

They say that the deed of sale was lost in the Mahratta disturbances; but that their having had possession for three generations is a sufficient title.

بکوئید قبض چند قسم میشود شاید بغصب شاید بامانت شاید برهن شاید بعاریت بوده باشد

Tell them there are different kinds of possession; perhaps *it may have been* obtained by force, perhaps on trust, perhaps by mortgage, or perhaps *the ground* may only have been lent.

میکونید در این صورتها البته نزاع میشود تا این مدت که بلانزاع است دلیل ملک است

They say, that, in these cases, certainly litigations would have ensued; to this time there has not been any dispute, which is a proof of the hereditary right.

بکوئید شاید مدعي در این ملک نبوده باشد یاکه مرده باشد که کسي وارثش نمانده باشد

Say, perhaps the claimant might not have been in this country, or might have died without leaving any heir.

میکویند غیبت مدعي تا این مدت بدون اطلاع همسایه ممکن نیست و مال لاوارثه از حاکم است

They say, that it is impossible for the owner to have been absent such a length of time without its being known to the neighbours; and property without heirs, belongs to government.

پرسید که تا این زمان حکام وقت هیچ مواخذه باشما نکرده اند و بلااخذ قبض دارید

Ask whether to this time government has never given them any molestation, or whether they have held quiet possession?

میگویند صاحب آدم فرستاده برسر زمین تحقیق فرمایند که مال فوتي و فراري ومقروقهٔ حاکم نیست

They say, sir, that you may send a man to the spot, with orders to ascertain that it is not the property of any deceased or deserted person, neither is it attached by government.

بگوئید که ازمردم همسایه زمین صورت حال کرده بیارید که بلا اخذ از سه پشت قابض هستیم

Tell them to draw out a Souruthâl* from the men of the neighbourhood, and bring it, *in order to prove* that they have held quiet possession during three generations.

صورتحال بمهر وگواهي همسایهٔ زمین اورده اند اگر گرفتن است بیع منعقد شود

They have brought the Souruthâls with the seals and attestations of the neighbours of the ground: if it is to be purchased, let the bargain be concluded.

زمین را جریب کنید هرقدر که مي شود آنرا حساب کرده زر بدهانید

Measure the ground; and having calculated whatever may be the quantity, pay the money.

زمین را جریب کردم بیست بیگهه شد في بیگهه هشتاد روپیه شانزده صد میشود

I have measured the ground; there are twenty beegahs, each beegah eighty rupees, amounting to sixteen hundred rupees.

اول قباله خرید کي نوشته بگیرید وحد محدود ان بدرستي بند کنید

Having first written and received a bill of sale, mark out the boundaries of the ground.

قباله خرید کي بمهر قاضي اورده اند و هرپنج شرکا دستخط هم کرده اند

They have brought the bill of sale, with the Cazy's seal, and all the five persons have also signed it.

برسر زمین رفته گواهي همسایه زمین نویسانیده قباله را بگیرید

Having repaired to the spot, and taken in writing the testimony of the neighbours of the ground, receive the bill of sale.

همسایکان زمین دعوي شفعه میکنند میگویند بدون ماکسي گرفتن نمیتواند

The neighbours of the ground claim Shuffáh, or the right of neighbourhood; they say, that, "excepting ourselves, no person can buy it."

اگر آنها دعوي شفعه ميکنند پس بيع فاسد مي شود زر چگونه خواهم داد

If they claim the right of neighbourhood, then the sale is invalid: how can I pay the money?

بگفته آنها از شفعه دست بردار نخواهند شد اگر صاحب بگويند شايد دست بردارند

From any thing they can say, the neighbours will not relinquish their claim of proximity; if you, sir, were to desire them, perhaps they will give it up.

من بروم و از طرف صاحب بگويم که بپاس خاطر من دعوي شفعه بکنيد

I will go, sir, on your behalf, and say, "For my sake don't claim the right of neighbourhood!"

بسيار خوب برويد و بگوئيد که مهرباني کرده از حق شفعه دست برداريد

Go, and desire them, out of kindness, to relinquish the claim of neighbourhood.

رفته بودم بپاس سخن صاحب از شفعه دست برداشته گواهي خودها نوشتند

I went, and in compliance with your request, they have dropt the claim of neighbourhood, and have witnessed the deed of sale.

زر ميدهم بخانه صراف برده جيد کرده روبروي دو گواه ببايعان بدهيد

I give money, carry it to a banker's house; and, having had it tried, give it to the sellers, in the presence of two witnesses.

زر را بصراف نموده خاطر نشان کرده بحضور دو گواه بفروشندگان حواله کردم

Having shewn the money to a banker, and satisfied them *of its goodness,* I delivered it to the sellers, in the presence of two witnesses.

حالا بگوئيد که بروند و آدم مراهمراه برده بر زمين دخل بدهانند

Now, tell them to go, and, taking a man of mine along with them, give him possession of the land.

آدم که رفته بود آنرا فروشندگان زمين قابض گردانيده بخانه خودها رفتند

The man who went along with the sellers of the ground having been by them put in possession, they returned home.

## احوال عمارت

## *Of Building.*

حالا ده کس باغبان نوکر نگاه دارید که در آن زمین تردد کرده باغ آراست کنند

Now entertain in my service ten persons, as gardeners, to work on that ground, and make a garden.

ده کس باغبان بدرماهه این قدر نوکر نگاه داشتم حالا بفرمایند که چه کنند

I have engaged ten men to serve you in capacity of gardeners, with such monthly wages; now, order what they shall do.

من فردا سوار شده رفته نشان خواهم داد که چه کردن خواهد شد

To-morrow I will ride there, and point out what is to be done.

باغبانان پیشتر بروند یا برکاب صاحب فردا خواهند رفت

Shall the gardeners go before, or shall they attend your stirrup, sir, to-morrow?

اینها پیشتر بروند فردا ما و شما علي الصباح در انجا خواهیم رفت

Let them go on before; to-morrow morning early, you and I will go there.

دیگر چه کسان و کدام کاریگرانرا همراه بردن خواهد شد امروز بفرمائید که تیار کنم

What other persons and what workmen shall I take along with me? order to-day, that I may get them ready.

چند نفر معمار و چند نفر نجار تیار دارید فردا پگاه تر همراه کرده بیارید

Get ready some bricklayers and some carpenters, and bring them along with you to-morrow, very early in the morning.

معمار و نجار همراه کرده آورده ام زود سوار شوند که آفتاب گرم نشود

I have brought the bricklayers and carpenters along with me; mount quickly, before the sun becomes powerful.

معمار انرا بگوئید که اول هرچهار طرف زمین دیوار احاطه برپا کنند

Tell the bricklayers to begin with inclosing the ground, on all four sides, with a wall.

بلندي دیوار چند گز و عرض آن چه قدر و بنیاد آن چه مقدار عمیق خواهد شد

The height of the wall, how many ells? and the breadth of it, how much? and the foundation thereof, how deep is it to be?

هفت گز بلند و دو گز پهن و بنیاد آن سه گز عمیق کنید

Make it seven ells high, two ells broad, and the foundation three ells deep.

دیوار ریخته خواهد شد یا خام و خشت کلان طلبیده شود یا کوچک

Is the wall to be solid brick-work, or partly of mud? and are large or small bricks to be provided?

ریخته خواهم کرد خشت پز را بطلبید قسمي که فرمایش دهم خشت تیار کند

I will make it solid; call a brick-maker, and let him get ready such kind of bricks as I shall direct.

خشت پز حاضر است میگوید چند پزاوه خشت تیار است اگر پسند شود خرید فرمایند

The brick-maker is come: he says that some kilns of bricks are ready; if you approve of them, order them to be brought.

بگوئید نمونه بیارد به بینم که چه مقدار است و چگونه استواري دارد

Tell him to bring a sample, that I may see the size and strength of it.

چند قسم خشت را نمونه آورده است هرچه پسند شود قیمت کنم

He has brought several samples of bricks; whatever you approve of, I will settle the price.

اورا بگوئید قسم اوسط قدري سطبر است استوار مینماید اما کهنه معلوم میشود

Tell him that the middling size is a little thick, and appears strong, but seems to be old.

میگوید کهنه نیست از باریدن باران رنگش متغیر شده است

He says it is not old; but that, on account of the rain which has fallen, the colour has been changed.

قیمت بپرسید اما از میان پزاوه شمار کرده خواهم گرفت

Ask the price: but I will have them counted out from the middle of the kiln.

میگوید هزار باین قیمت میفروشم در سر کارهاي دیگر داده‌ام تحقیق فرمایند

He says, "I sell them at so much per thousand: I have supplied other gentlemen, be pleased to inquire.

خوب خشت بیارد کار شروع بشود در سر کارهاي دیگر پرسیده آن قیمت خواهم داد

Well, let him bring the bricks, that the work may commence; and, having inquired of other gentlemen, I will give that price.

ميكويد بسيار دور است تاانجا كرايه بار برداري نميتوانم داد

He says, " It is very far from hence, I cannot pay the expence of transportation."

جاي ديكر كه ميفروشد خرج باربردار برذمه خريدار ميشود يابرذمه فروشنده

At other places where he sells, is the expence of transportation incurred by the buyer, or by the seller?

ميكويد اينقدر دور كاهي نفروخته‌ام در جاهاي نزديك برذمه من ميشود

He says, " I have never sold so far off; at a short distance, I am at the charge.

بكوئيد هرچه بسركارهاي ديكر معمول است بها بحساب خواهد يافت خشت بيارد

Tell him that whatever is customary with other gentlemen, he shall have the same: let him bring the bricks.

نجارا نرا براي چه كار طلبيده اند بفرمايند بكار خود مشغول بشوند

For what business are the carpenters ordered? be pleased to direct, that they may be employed at their work.

درميان باغ يك عمارت بنياد كردن ميخواهم بكوئيد كه چوب تلاش كرده بيارد

In the middle of the garden I want to erect a building; tell them to inquire for timber, and bring it.

ميكويد چوب بسيار است هرقدر كه صاحب را مطلوب باشد قيمت كرده بياريم

They say there is plenty of timber; whatever, sir, you may require, we will bargain for and bring.

بكوئيد يكصد بهادري بالفعل قيمت فيصل نموده بيارد

Say one hundred Saul-timbers for the present; having settled the price, bring them.

ميكويد قيمت بهاديها درين روزها بحساب بيست روپيه سراسر است

They say, that, at this time, Saul-timbers are at the rate of twenty rupees each, one with another.

در بازار تحقيق كرده قيمت حواله كنيد و بكوئيد اكر چوب خراب خواهد آورد وا پس خواهم داد

Having ascertained the price in the market, entrust them with the money; and tell them, that if they bring bad timbers I will return them.

امروز قريب دوپاس شد بخانه بروم فردا باز همين وقت حاضر خواهم امد

To-day it is almost noon; I will go home, and come again to-morrow at the usual hour.

| | |
|---|---|
| حالا بسیار کرسنه‌ام رخصت میشوم بوقت شب باز بخدمت خواهم رسید | I am now very hungry; I will take leave, and wait on you again at night. |
| منشي بوقت شام البته بیائید باشما بسیار مشورت کردن است | Moonshy, be sure to come in the evening; I have a great deal to consult you about. |
| از اینجا رفته طعام خورده قیلوله کرده رخت پوشیده خواهم آمد | When I go home, after having eaten and taken some rest, I will put on my clothes and come. |
| هرکاه شما بیائید اکر من در خواب باشم آدمانرا بکوئید که بیدار کنند | Should I be asleep when you come, tell the people to awake me. |
| صاحب‌را خبر کنید که منشي آمده است بنشیند یا برود | Inform your master that the Moonshy is come; *and ask* whether he shall stay or go away? |
| صاحب‌را خبر کردم فرمودند که بنشیند من چاي خورده مي آیم | I have informed my master, who said, " let him sit down; when I have drank tea, I will come. |
| منشي مشعلچي را بکوئید که مشعل روشن کند براي ملاقات فلان صاحب خواهم رفت | Tell the link-boy to light the link; I will go and visit such a gentleman. |
| تاآمدن صاحب من اینجا انتظار کنم یا بخانه بروم و فردا بیایم | Shall I wait here, sir, till you return; or shall I go home and come to-morrow? |
| قدري باشید من زود مي آیم اکرمرا دیر بشود کفته خواهم فرستاد | Stay a short time, I will return quickly; if I should be late, I will send word. |
| صاحب بسیار شتاب بر کشتند پیش صاحبي که رفته بودند شاید بخانه نیست | Sir, you have returned very speedily; perhaps the gentleman to whom you went was not at home. |
| بلي اورا بخانه نیافتم میکویند از وقت طعام که رفته است هنوز نیامده است | Yes, I did not find him at home; they say that he went out at dinner-time, and is not yet returned. |
| اول، اکر خبر کرفته مي رفتند این تصدیع بیفایده نمي شد | If you had first made inquiry before going, you would not have had this useless trouble. |

واقعي كه خطا كردم مرا در خاطر آمد كه در شب كم كسي از خانه برمي آيد

Indeed I committed a fault; it came into my thoughts, that at night few people stir from home.

بار ديگر همچنين نبايد رفت اول خبر طلبيدن مناسب است

Another time you ought not to go in this manner; it is proper first to send for intelligence.

شما را براي اين نشانده بودم كه يك كس داروغه براي اهتمام كار باغ مرا در كار است

I detained you on this account—that I want a person, as Darogah, to superintend the work at the garden.

كسي خوبي دارم كه لايق اين كار است فردا در ملازمت خواهم آورد

I have a good person, who is fit for this employment; I will bring him to you to-morrow.

براي داروغه كه فرموده بودند حاضر است بسيار سليقه دارد كار را بخوبي خواهد كرد

The Darogah whom you have ordered is in attendance; he has good abilities, and will execute the business very well.

چكونه كس است جوان است يا پير است و چيزي نوشت و خواند هم ميداند

What kind of person is he; is he young or old? and has he some knowledge of reading and writing?

بسيار پير نيست دو مواست در علم حساب وقوف تمام دارد

He is not very old, he is beginning to be grey; (*lit.* his hair is of two colours;) he is perfect master of accounts.

مرا مردم اعتمادي ميبايد پيشتر كجا كجا نوكري كرده است بپرسيد؟

I want a trusty man: ask him in what services he has already been employed?

رو بروي صاحب مي آرم مفصل احوال خودرا بزبان خود عرض خواهد كرد

I will bring him to you, and he will tell you, at full length, every thing concerning himself, with his own tongue.

مردي خوب مينمايد كاغذ و قلم بدهيد كه چيزي نمونه نويسندكي بنمايد

He appears to be a good man; give him paper and pen, that he may shew some specimen of writing.

همين فرد نوشته است ميكويد از مدت مشق ان نيست بنابر آن خط خراب شده است

He has written this leaf: he says that, having been out of practice for some time, he has therefore written ill.

خط زشت نیست مدات درست نوشته است البته نویسنده است

The writing is not bad, he has drawn the lines exact; certainly he is a penman.

بپرسید که در ماه چه خواهد گرفت و در جاهاي ديگر چه قدر مي يافت

Ask what monthly wages he will take? and how much he received in other places?

در فلان جا و فلان جا اینقدر مي يافتم حالا صاحب هرچه بفرمایند قبول میکنم

In such and such places I received so much: now, sir, whatever you propose I shall agree to.

من این قدر درماه خواهم داد بروید براي اهتمام کار باغ مقید باشید

I will give so much per month; go, and be diligent in superintending the garden.

بالفعل هرچه بفرمایند قبول دارم خدمت بنده را به بینند که چگونه بجا مي آرم

For the present, whatever you say I agree to; you shall see how your servant will perform his duty.

خرج روز مره را بواقعي بنویسید که دامي و درمي تفاوت نشود و برسر مزدوران تقید کنید

Draw out the account of daily expences with exactness, that there may not be the smallest difference, and be attentive in superintending the workmen.

دو سه کس پیاده هم تعینات فرمایند که تمام روز برسر مزدوران تاکید کنند

Be pleased to place two or three peons over the people, to keep them to their work throughout the day.

دو پیاده متعینه شما مي کنم اینهارا برسر مزدوران موکد دارید که سستي نکنند

I station two peons along with you; see that they attend to the workmen, and do not suffer them to be idle.

میروم و پیاده را همراه مي برم هر قسم که بفرمایند کار را شروع بکنم

I am going, and will take the peons along with me; I shall begin business in any manner you may direct.

اول رفته بنیاد کنده دیوار هر چهار طرف آغاز کنید که احاطه قایم شود

First go, and having dug the foundation, commence the wall on all four sides, that the boundary may be ascertained.

باغبانان که نوکر شده اند بیکار نشسته اند چیزي کار بفرمایند که بکنند

The gardeners who have been hired, are sitting without employment; order them some work.

| | |
|---|---|
| بگوئید که زمین را کندید ه چمن بندیها کنند که تخم افشانده شود | Tell them, that when they have dug the ground, to make flower-beds, that seed may be sown. |
| هرگاه باران خواهد بارید تخم افشاني نموده خواهد شد این موسم کاشتن نیست | Seed should be sown when it rains; this is not the season for sowing. |
| خوب بگوئید زمین کندیده آراست کنند هنگام باران تخم ریخته خواهد شد | Well, tell them, when they have dug the ground, to prepare *the beds;* and in the rainy season the seed shall be sown. |
| سردار نجار که براي چوب بهادري رفته است هرگاه بیاردازان چه کرده شود | When the head carpenter, who is gone for Behâdry* timbers, brings them, what is to be made of them? |
| چوب را شمار کرده گرفته نجارانرا بگویید که تیرهاي سقف تیار سازند | Having counted and received the timbers, tell the carpenters to prepare beams for the roof. |
| چند عمارت بسته خواهد شد بفرمایند باندازه آن تیرها تیار شود | How many buildings are to be erected? be pleased to give directions, that beams may be prepared accordingly. |
| بالفعل یک دالان و در هرچهار گوشه آن چهار حجره و پیش آن سایبان کردن میخواهم | At present, I will make one hall, and a room in each of the four corners thereof, and a Verandah in front. |
| نقشه آن بر کاغذ با طول و عرض نوشته عنایت فرمایند که بدان موجب کرده شود | Be pleased to give me a plan thereof on paper, with the length and breadth in writing, that it be done according to that manner. |
| نقشه تیار است ببرید و مهندس را بگوئید که معمارانرا فهمانیده اندازه آن بنماید | The plan is ready; carry it with you, and tell the architect to instruct the bricklayers in the dimensions. |
| اره کشانرا بطلبم که تختها براي دروازه و دریچه شگافته تیار کنند | Shall I send for sawyers, to saw and prepare planks for doors and windows? |
| بیست جفت در براي دریچه و شش در کلان براي در و ازه دالان و حجره بسازند | Make twenty pair of window frames, and six large frames for the doors of the hall and room. |

چوبهائي كه بهر دو كنار در نصب مي كنند و چوب بالاي در و چوب دهليز به نجار ميدهم كه صاف كند

I give the carpenter the timbers that are for the two side-posts, the lintels, and thresholds, that he may finish them?

بلي اينهمه تيار كرده فرمايش قبضها كنيد كه بدان نشانده خواهد شد

Yes; and when these are all ready, give directions for hinges to be put on them.

قبضهاي برنجي فرمايش كنم يا قبضهاي آهني و بچه طور ساخته شود

Shall I order brass hinges, or iron ones? and after what fashion are they to be made?

قبضهاي برنجي بسيار خوب مي شود اما كاغذ نمونه مدهم به همين طور بسازد

Brass hinges are very good; but I now give you a pattern in paper, after which form let them be made.

آهنگر را برري ميخ و گل ميخ فرمايش دهم كه از پيشتر تيار نموده نگاهدارد

I will bespeak of the blacksmith, nails and headed nails, that he may make them beforehand, and keep them.

هرچه ضرور است تيار كنانيد موقوف برپرسيدن من نيست

Prepare whatever is wanted without waiting for any orders.

سرخي خريد بكنم يا مزدورانرا گرفته در خانه خشتهاي كوچك بكوبانم

Shall I buy brick-dust, or hire workmen to pound small bricks at home?

در خريدن نقصان خواهد شد مزدور گرفته خشت بكوبانيد

It will be more expensive to purchase; hire labourers, and make them pound bricks.

آهك فروش را طلبيده قيمت فيصل كرده نمونه بيارم

Shall I send for a lime-dealer, settle the price, and bring samples?

اول نمونه پيش من بياريد هرچه پسند كنم همانرا قيمت فيصل كنيد

First bring me samples, and then settle the price of that which I may approve.

اين چند قسم نمونه آورده است قيمت هر يك عليحده است هرچه پسند شود بگيرم

He has brought these samples of several kinds; the price of each is different, whatever is approved I will take.

اینکه بسیار سفید است باریک هم مینماید همین را قیمت کرده بگیرند

This, which is very white, appears also to be fine; settle the price of this, and take it.

معمار و مزدوررا نوکر کنم یابا جوره روزانه کار بگیرم

Shall I hire the bricklayers and labourers as *monthly* servants, or shall I make them work by the day?

در هرچه کفایت باشد بکنید از نیک کرداري شما خوشنود خواهم شد

Do that which will be most saving: I shall be pleased at your good conduct.

کار بدرستی جاري مي شود در اندک روز کار دیوار با تمام میرسد

The business goes on properly; in a short time the wall will be finished.

هرگاه دیوار قایم شود تیرهارا بر داشته سقف بپوشید

As soon as the walls are built up, raise the beams, and cover in the roof.

تیرهارا تراشیده نجاران تیار داشته اند عنقریب بر میدارم

The beams are hewn, and the carpenters have finished them; I shall very soon raise them up.

هرگاه سقف پوشیده شود خوب مصالحه داده کوبه کاري مضبوط بکنانید

As soon as the roof is covered in, give good materials *for the terrace*, and have it well beaten.

در هیچکار قصور نخواهد رفت هرقدر که استوار شود کوشش بعمل خواهم آورد

No part of the business will be neglected: I will exert all my endeavours to have the work strong.

دالان و حجرهارا سقف تیار شد اگر بفرمایند سفید کاري شروع بشود

The roofs of the hall and rooms being ready, if you please the plastering may be begun.

اول، بیرون را سفید کاري شروع بکنید هرگاه خشک شود اندرون بکنانید

First begin with plastering the outside; and as soon as that is dry, proceed on the inside.

رنگساز را طلبیده دریچه و دروازه رنگ بکنانم یا ساده بماند یابید بافي شود

Shall I send for the painters, and make them paint the windows and doors? or are they to continue plain, or to be ratan'd?

رنگین بکنید سبز بیرون باشد و سرخ اندرون بید بافي در کار نیست شیشه بدهید

Paint them: let them be green without-side, and red within; ratans are of no use, glaze them.

بیرون دیوار بالاي چونه کاري چیزي رنگ کرده شود یا همچنین سفید بماند

On the outside of the wall is any colour to be put over the coat of plaster, or is it to continue white in this manner?

رنگ زرد مي خواهم اما زرد بسیار شوخ نشود نیم زرد باشد

I want yellow; but let it be pale, not a deep colour.

براي در پردها بانات خریده بدوزانم یا که از کهاروه پردها تیار بکنانم

When I have bought broad cloth for purdahs for the doors, shall I have them made up, or shall I have purdahs made of Kahruah?

پردهٔ اندروني از بانات بکنید و پرده بیروني از کهاروه که از باران خراب خواهد شد

Make purdahs for the inside of broad cloth, and for the outside of Kahruah, as they will be injured by the rain.

عمارات باغ از استر کاري و دروازه بندي و غیره فراغ یافت

The buildings in the garden are all plastered, and fitted up with doors, &c.

هرگاه از رنگ کردن و پردها بستن فارغ شوید مرا خبر کنید که رفته به بینم

As soon as you have done the painting, and hung up the purdahs, let me know, that I may go and see the place.

دریچه دروازه هم رنگین شد و پردها آویخته گشت صاحب سوار شده به بینند

The windows and doors are painted, and the purdahs hung up; take a ride there, sir, to see.

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## در خرید اسپان و غیره

## *Of purchasing Horses, &c.*

دو اسپ خوش رفتار خرید کنید براي امد و رفت باغ بهل تیار کردن میخواهم

Buy two horses that have good paces, as I want to set up a chariot to go backwards and forwards to the gardens.

سوداگران اسپ آمده اند اسپهاي خوب آورده‌اند بفرمایند اسپ کدام کدام رنگ بیارم

The horse-merchants are come; they have brought good horses, direct what colours I shall bring.

یکجفت همرنگ میخواهم مشکي باشد یا کمیت یا سمند یا نقره

I want a pair of one colour; let them be black, or chesnut, or bay, or white.

یکراس اسپ بسیار تحفه براي سواري بدست مي آید اما جفت ندارد

There is a very fine saddle-horse to be had; but there is no match.

ترکیست یا تازي و چند سال است و چه رنگ دارد و قیمتش چه میگوید

Is it a Toorky, or a Tazee? and how many years old, of what colour, and what price is asked?

مجنس است پنجساله خواهد بود رنگ سمند دارد هزار روپیه قیمت میگوید

It is a Mejunness, and may be five years old; it is of a bay colour: he says the price is one thousand rupees.

آن اسپ و دیگر یکجفت براي بهل فردا بیارید چابک سوار را طلبیده سواري به بینم

To-morrow bring that same horse, and also another pair for a carriage; and send for a rough rider, that I may see them rode.

همان اسپ و دیگر سه چهار جفت آورده‌ام هرچه پسند شود بگیرند

I have brought that very horse, besides three or four pair; take your choice.

چابک سوار را بگوئید که سوار شود و رو بروي من گشت بدهد به بینم که رفتار چگونه دارد

Tell the rough rider to mount, and ride about before me, that I may see the horse's paces.

رفتار هر سه جفت خوب مي نماید هرچه پسند فرمایند قیمتش بکنم

All the three pair appear to have good paces; whichever you prefer, I will settle the price of them.

همین کمیت مرا خوش مي اید قیمت آن فیصل کرده بگیرید

I like that pair of chesnuts; settle the price and take them.

آن جفت را پانزده صد روپیه قیمت میگوید صاحب تا چند خواهند داد

He says that the price of that pair is fifteen hundred rupees; how far, sir, will you go?

بگوئید من هزار روپیه خواهم داد اگر قبول کند بدهد والا واپس برد

Say I will give a thousand rupees; and if he consents, let him give *the horses*, or else take them away.

بدوازده صد روپیه راضي کرده‌ام اگر مرضي باشد بگیرند والا واپس ببرد

I have brought him to agree to twelve hundred rupees; if you please keep them, or else let him take them back again.

ازین کم نمي تواند شد مرا گران مي نماید و گراني در بازار نیست

Cannot it be less than this? to me it appears dear; there is no scarcity in the market.

واقعي اسپ بسیار آمده است اما همه خوب نیست من بسیار ردو بدل کردم یکفلوس کم نمیکند

True; many *horses* have come, but they are not all good: I have higgled a great deal; he will not abate a piece.

یکدو روز دیگر مهلت بدهید بجاهاي دیگر رفته به بیند که خریداران دیگر چه مي دهند

Wait a day or two longer, that he may go to other places and see what other purchasers give.

مي ترسم که اسپ بسیار خوب است مبادا کس خواهش کرده بگیرد و از دست من برود

I fear, as the horse is very fine, that some person, taking a fancy to him, should buy him, and he slip out of your hands.

باین قیمت کس نخواهد گرفت بخاطر جمع باشید آخرا اینجا خواهد آمد و خواهد داد

No one will take the horse at this price, don't be uneasy; at last he will come here and give it.

پس بگویم که ازین زیاده نخواهد شد اگر مي دهي زر بگیر والا بخانه برو

Then shall I say, that "there will be nothing beyond this; if you give the horse, take the money, or else go your ways?"

بلي بگوئید که این چنین قیمت جاي دیگر نخواهي یافت خطا میکني که نمیدهي

Yes, tell him he will not meet with such a price as this any where else, and that he will do wrong in not giving the horse.

بهزار جهد راضي کردم اما میگوید صرف و دستوري هیچ نخواهم داد بي خرج خواهم گرفت

After a thousand exertions, I have satisfied him; but he says, "I will not allow any exchange or brokerage, I will receive the money without deduction."

خوب .بیخرج خواهم داد اما اسپ را امشب .نخیار بگذارد که عیبهاش معلوم شود

Well, I give it free of deduction; but he must leave the horse to-night at the option of inspection* for discovering his defects.

.نخیار یکشب راضي شد فردا براي زر خواهد آمد حالا اسپ را در کجا ببندم

He is satisfied to allow one night's inspection; to-morrow he will come for the money: now, where shall I tie the horse?

.بیرون ببندید یک اصطبل کاهي زود تیار باید کرد مزدور بطلبید

Tie him without doors: a straw stable must be got ready immediately; send for workmen.

مزدوران آوردم جاي نشان بدهند که اصطبل چه مقدار ساخته شود

I have brought workmen; point out a spot, and direct of what dimension the stable is to be made.

.بهمین جا بسازید اما زود در دو روز تیار کنید بانس و رسن و کاه هر قدر که خواهد خریده بدهید

Erect it on this spot; but expeditiously, in two or three days get it ready. Buy and bring bamboos, twine, and straw, in whatever quantity may be requisite.

مزدورانرا سرانجام دادم میگویند فردا تا شام اصطبل تیار کرده میدهم

I have given the materials to the workmen; they say they will get the stable ready by to-morrow evening.

چابک سوار را بگوئید که امشب از احوال اسپ خبرگیران باشد اگر چیزي عیب داشته باشد بگوید

Tell the horse-breaker to examine to-night the condition of the horse, and if he has any fault to tell it.

چابک سوار میگوید تمام شب بیدار بوده خبر گرفتم هیچ عیب ندیدم که بگویم

The horse-breaker says, "I watched the whole night and examined, but could not discover any fault to tell of."

بگوئید که راست بگو اگر دانسته عیب‌را پنهان خواهي کرد برذمه تست

Tell him to say truly; for if he has discovered any fault, and conceals it, he is responsible.

سوداگر براي زر اسپ آمده است میگوید قافله ما فردا کوچ خواهد کرد

The merchant is come for the price of the horse; he says that his company decamp to-morrow.

* *Vide* Hamilton's Hedya. vol. ii, page 296.

کلید بگیرید در فلان صندوق اشرفیها است هزار روپیه را اشرفي بر آورده بدهند

Take the key, in such a chest are gold mohurs; having taken out a thousand rupees in gold mohurs, give them.

صندوق واکرده هزار روپیه را اشرفي بر آورده مي دادم نميگيرد روپیه ميخواهد

I have opened the chest, and, having taken out a thousand rupees in gold mohurs, I offered them; but he refuses them, and wants silver.

پس اشرفیهارا خورده کرده روپیه بدهید چیزي نقصان خواهد شد

Then change the gold mohurs, and give rupees; there will be some loss.

اشرفیهارا خورده کرده هزار روپیه دادم ده روپیه کم شد از سراف دهانیدم

When I had changed the gold mohurs, I gave a thousand rupees; ten rupees were wanting, which I gave through a banker.

تاکید کنید که مزدوران اصطبل زود تیار کنند اسپان بیرون تصدیع مي یابند

Hurry the workmen, that they may finish the stable quickly; the horse suffers inconvenience from being out of doors.

اصطبل تیار شد اسپانرا در انجا برده ببندم که بآرام تمام باشند

The stable is ready: shall I order the horses to be kept there, that they may be quite at their ease?

بلي در انجا ببندید و سائیس سابق اگر خوب باشد همانرا بدارید والا دیگر نگاهدارید

Yes, have them placed there; and if the former groom is a good one, keep him, or else hire another.

سائیس سابق بسیار مضبوط است و ماندن هم مي خواهد چند روز همان باشد

The former groom is very active, and is likewise desirous of remaining; keep him for some days.

بپرسید که همیشه دانه چه قدر مي یافتند اینجا هم همان قدر بدهید که لاغر نشوند

Ask what allowance of grain they have been always used to have, and give him the same quantity, that the horses may not be lean.

سائیس میکوید این قدر دانه می یافتند سواي آن مصالح هم می یافتند

The groom says they had such a quantity of grain; besides which they had also spices, &c.

هر قدر که در انجا می یافتند بدهید و مصالح هم رو بروي بخور انید که دزدي نکند

Give whatever quantity they were used to get there, and also spices, &c. given to eat before your face, that the groom may not steal.

براي کشت دادن چابک سوار را طلب دارم که اسپ را هموار کند

In order to keep the horses in exercise, shall a horse-breaker be sent for to train them?

از چابک سوار چکار است بهلبان را طلبیده بکوئید که هر روز چرخ داده براي بهل تیار کند

What need is there of a horse-breaker? send for the coachman, and tell him to lunge them every day, and break them in for a carriage.

بهلبان میکوید اسپانرا چرخ داده تیار کردم اکر بهل یابم بسته بکردانم

The coachman says, "I have lunged the horses and trained them; if I could meet with a carriage, I would put them in it.

شما بروید یک منزل بهل خوب که رنک و روغنش درست باشد تلاش کنید

Go and inquire for a good carriage, that is well painted and varnished.

بسیار تلاش کردم بهلهاي مستعمل بدست می آید اما بهل نو جاي میسر نیست

I have made great inquiry; a second-hand carriage may be had, but a new one is not to be met with any where.

من شنیده ام بالاي جهاز یک بهل کار ولایت آمده است شما بروید و خبرش بیارید

I have heard that a carriage, of Europe make, is arrived on a ship; go, and bring an account of it.

صاحب من رفته بودم بهل مغلف است مالکش میکوید براي شما نمي کشایم آقاي خودرا بیارید

Sir, I have been: the carriage is packed up; the owner says, "I will not open it for you, bring your own master."

خوب من میروم شما هم همراه بیائید ببینم که چگونه است و چه قیمت میگوید

Well, I am going, come along with me; I shall see what kind of a carriage it is, and what price he asks.

آدمانرا بگوئید که مالکش را بطلبند و غلاف را واکنند که مال را دیده قیمت بکنم

Tell the people to call the proprietor of it, and open the package, that, when I have seen the carriage, I may agree about the price.

آدمانش میگویند که صاحب قدري توقف فرمایند مالک جائي رفته است حالا مي آید

His people say, "Desire the gentleman to wait a little; the proprietor is gone to some place, and is coming."

یکي از اینهانرا بفرسید که زود رفته بآقاي خود خبر کند و براي من یک کرسي بیارید که بنشینم

Send one of them to go quickly and inform his master; and bring me a chair, that I may sit down.

آدم که براي خبر رفته بود آمد میگوید نیافتم معلوم نیست که کجا رفته است و کي خواهد آمد

A man, who went to inform him, says he could not find him; neither can he tell where he is gone, or when he will return.

پس اینجا نشستن فایده ندارد میروم بگوئید هرگاه بیاید یک آدم مرا خبردهد

It answers no purpose sitting here; I am going: tell him, as soon as his master comes, to bring me word.

صاحب بر نخیزند مالکش مي اید از دور همچنان مینماید که او خواهد بود قدري نزدیک بیاید بشناسم

Sir, don't you rise; the proprietor is coming: at a distance it appears to be him; when he comes a little nearer, I shall know him.

عجب بصارت تیز دارید که باین قدر دور اورا شناختید شاید او نباشد

You are wonderfully sharp-sighted, that you should know him at such a distance; perhaps it may not be him.

نه صاحب همان است حالا که نزدیک مي آید هیچ اشتباه نماند و نوکرانش هم میگویند

No, sir, it is the same; now that he approaches, no doubt remains, and his servants also say so.

واقعي که بهل بسيار تحفکي دارد اما قيمت بسيار سنکين ميکويد مقدور من نيست

Indeed the carriage is very handsome; but he asks a most exorbitant price, it is beyond my ability.

اکر نقد نشود به نسيه بکيرند زر بمرور ادا خواهد شد

If you have not cash, take it on credit; the money will be paid by degrees.

بهل از بسکه ندرت دارد بهر صورت خريدم بار برداران را بطلبيد که باحتياط برداشته در خانه ببرند

Because the carriage is very handsome, I have bought it at any rate; send for coolies, to carry it home carefully.

بهل را بار برداران آوردند حالا بفرمايند که کجا نکاه داشته شود و چه کس خبر کيرانش باشد

The coolies have brought the carriage; now, be pleased to order where it shall be kept, and what person is to take charge of it.

فلان مکان که خالي است همان را بهل خانه کرده بکذاريد و بهلبان را بکوئيد که خبر کري کند

Make a coach-house of such a place, that is empty; leave it there, and tell the coachman to take care of it.

بهلبان عرض ميکند که اکر بفرمايند اسپان را در بهل بسته بکردانم به بينم که بچه طور ميروند

The coachman says, that if you give orders, he will put the horses to the carriage and drive them, that he may see how they will go.

بلي يکبار اسپانرا در بهل به بندد و قدري بکرد اند به بيند که چه طور ميکشند اما دور نرود

Yes; let him, for once, put the horses to the carriage, and drive them a little, to see how they draw; but let him not go far.

بهلبان ميکويد اندک کشت دادم اسپان قدري شوخي کردند هنوز خوکر نشده اند

The coachman says, " I have driven the horses a little: they were somewhat unruly; they have not yet taken to it."

بکوئيد آهسته آهسته رام کند اکر زودي خواهد کرد اشپان بدخو خواهند شد

Tell him to break them in by degrees; if he is in a hurry, the horses will become vicious.

گفتم در اندک روز استعمال خواهد شد همچنین بهل خالي چند گاه گشت بدهد

I told him in a short time they will be used to it; let him, in this manner, drive out the empty carriage sometimes.

## احکام بخان‌سامان

## *Orders to a Khansaman.*

خان‌سامان را بگوئید که فردا میز حاضري زود چیند من بر بهل سوار شده در باغ خواهم رفت

Order the khansaman to lay the breakfast-table early to-morrow morning; I will go in the chariot to the garden.

خان‌سامان عرض میکند که طعام دو پاس کجا نوش جان خواهند فرمود هرچه بفرمایند بدان موجب بکنم

The khansaman desires to know where you will eat your dinner, and requests to be favoured with your orders.

بگوئید بعد طعام شب اسباب باورچي خانه مع باورچیها در باغ راهي کند طعام روز همان جا خواهم خورد

Tell him, that when supper is done, to send off the kitchen furniture along with the cook to the garden; I will dine there.

عرض مي کند که سرانجام یکروزه ببرم یا دو سه روز در انجا قامت خواهند فرمود که بها نقدر ببرم

He asks if he shall take provisions for one day only, or whether you will remain there two or three days, that he may take a proper quantity?

بگوئید البته دو سه روز خواهم ماند مرغ و بز زیاده ببر و نان و مسکه تازه روزانه از شهر خواهم طلبید

Tell him that I shall certainly remain two or three days; let him carry a good supply of fowls and mutton; fresh bread and butter I will send for every day from town.

خان‌سامان عرض مي کند که من هم همراه اسباب باورچي خانه در شب بروم یا صباح روانه شوم

The khansaman asks whether he is to go along with the kitchen furniture, or to set off early in the morning?

بگوئید که صباح مرا حاضري خورانیده برود اما پیشتر نایب خودرا بفرستد که دران جاتردد کند

Tell him to go, after having given me my breakfast in the morning; and let him send his mate on before, to make preparations there.

مي گوید بدون رفتن من کار بدرستي نخواهد شد نایب را بگذارم که صاحب را حاضري بخوراند

He says, that, unless himself goes, business will not proceed properly; he will leave his mate, to give you, sir, your breakfast.

اگر اومي رود بگوئید طعام با تکلف تیار کند دو سه آشنارا دعوت خواهم کرد

If he goes himself, tell him to prepare a plentiful dinner; I shall invite two or three acquaintances.

عرض مي کند چند قسم طعام منظور است فرمایش کنند که رفته تیار کنم

He asks how many kinds of dishes are requisite; be pleased to order, that he may go and make ready.

بگوئید دو سه قسم پلاو و چهار پنج قسم قلیه و دوپیازه و دو سه قسم کباب تیار کند

Tell him to make two or three kinds of pullâow, and four or five sorts of curries and doopeazahs, and two or three different kâbobs.

عرض مي کند که همه نمکین خواهد شد یا چیزي چاشني دار هم شود کباب بریان شود یا آتشي

He asks if they are all to be seasoned with salt, or whether also some are to be sweetened? and are the kâbobs to be fried or roasted?

بگوئید پولاو نمکین و مزعفره کند و یک قلیه چاشني دار و باقي نمکین و یک کباب آتشي و دیگر بریان کند

Tell him to season the pullâows with salt and saffron; to have one curry sweetened, and the rest salted; and one kâbob roasted, and the rest fried.

عرض میکند ظروف چیني آلات به برم یانقره آلات هم باشد که میز مرتب نماید

He asks if he is to take only the china ware, or the silver plate also, to deck the table?

بگوئید البته نقره آلات ببرد اما یاد داشت آن نویسانیده حواله نویسنده کند

Tell him, undoubtedly to carry the plate; but when he has written a memorandum thereof, let him give it to the clerk.

آبدار کدام وقت خواهد رفت و چند صراحي و لگن و چه قدر شوره همراه خواهد برد

At what time is the aubdar to go? how many flagons and coolers, and what quantity of saltpetre shall he take along with him?

آبدار همراه خانسامان برود چراکه وقت ناشتا چاي ميخورم آب سرد در کار نيست هر قدر که ضرور است برد

Let the aubdar go along with the khansaman, because at breakfast-time I drink tea; there is no need of cold water: let him take whatever quantity is necessary.

آبدار عرض ميکند که آب از ينجا ببرم يا از تالابهاي انجا هرچه خوب است آب آورده سرد کنم

The aubdar asks if he should carry water from hence? or whether he shall take it out of the tanks there that are good, and cool it?

از آب مختلف بيماري مي شود دو سه خم آب از خانه همراه ببرد

It is unwholesome to drink different waters; let him take along with him two or three jars from the house.

مردم شاگرد پيشه ميگويند که براي ماندن ما مردم در انجا مکان نيست کجا خواهيم ماند

The servants say, "There is no place for us to live in: where are we to dwell?

يک خيمه از فراش خانه بر آورده همراه يک فراش بفرستيد که براي آنها استاده کند

Take a tent out of the military stores, and send it along with a ferash, that it may be pitched for them.

اسب و بهل در باغ کجا خواهد ماند هنوز اصطبل و بهل خانه در انجا تيار نشده است

In what place are the chariot and horses to remain at the garden, neither stable nor coach-house being yet ready there?

تا تيار شدن مکان هر روز مرا رسانيده باز در خانه آمده بماند

Until a place is ready there, the chariot, every day after conveying me thither, may return to town.

بنده حالا رخصت مي شوم فردا در باغ بملازمت خواهم رسيد

Your servant will now take leave; I will wait on you to-morrow, at the garden.

## در بیماري و غیره

## *Of Sickness, &c.*

منشي — چهار روز در باغ انتظار بشما کردم یک روز هم نرسیدید

Moonshy, I expected you three or four days at the garden; you did not come even one day.

از روزیکه از خدمت صاحب مرخص شدم تپ لرزه و درد سر بشدت دارم

From the day I took my leave of you, sir, I have had a violent fever and ague, with an head-ache.

پس چرا از خانه بر آمدید هوا بسیار مضر ست زود بروید و احتیاط هوا بکنید

Then why did you stir from home? the air is very pernicious: go quickly, and take care not to expose yourself to the air.

براي نمودن احوال خود آمده‌ام که مبادا کسي غمازي کند که بهانه کرده نشسته است

I have come myself to shew the condition I am in, lest some one might slander me, by saying, that I was staying away under a pretence.

معالج کیست و چه تشخیص کرده است تپ از گرمي است یا سردي

Who is your physician, and what has he ascertained? does the fever proceed from heat or cold?

فلان طبیب علاج میکند میکوید بلغم و صفرا مرکب است اما صفرا غالب است

Such a physician prescribes medicine; he says it is a mixture of phlegm and bile, but that the latter predominates.

آخر دوا چه تجویز کرده است و غذا چه میدهد و پرهیز از چه میفرماید

At length, what medicine has he prescribed? what diet does he allow? and from what things does he direct you to abstain?

سه روز منضج میدهد بعد ازان مسهل خواهد داد غذا نخو داب میدهد و از دیگر طعام پرهیز میفرماید

Three days he prescribes suppuratives, after which he will order a purge: for regimen he gives nakhood water, and directs me to abstain from every other kind of sustenance.

مسهل بسیار خوب است اخلاط را اخراج خواهد کرد بعد ازان دوا چه خواهد داد

A purge is very beneficial; it will expel the peccant humours: after that, what will be given?

طبیب مي کوید بعد از تنقیه معده قدري تبرید کرده حبوب خواهم داد

The doctor says, that after cleansing the stomach and cooling the habit a little, he will give pills.

تا که دوا مي خورید هرکز بد پرهیزي مکنید والا دوا هیچ اثر نخواهد کرد و از مرض رهائي نخواهید یافت

As long as you are taking physic, observe a strict regimen; otherwise the medicine will have no effect, nor will you be relieved from your complaint.

مطلق اشتها ندارم از بوي طعام نفرت مي شود اما تشنکي ازحد زیاده است

I have not the least appetite; I loath the smell of victuals: but I have an unquenchable thirst.

اب بسیار مخورید هر چند بتوانید خودرا ضبط کنید انچه بخورید جوشانده بخورید

Don't drink much water; restrain yourself as much as possible: whatever you drink, first let it be boiled.

هرکاه آب مي خورم استفراغ میشود و صفراي بسیار مي بر آید و دهن تلخ میشود

Whenever I drink water, I reach and I throw up a great deal of bile, and my mouth is bitter.

در مسهل تمامي خلط صفرا بدر خواهد شد سواي این هیچ تدبیر نیست

In the evacuation, all the bilious humours will be expelled; there is no other course to be taken.

طبیب میکوید بعد اخراج مواد هر روز سکنجبین بخورید که دافع صفر است

The physician says, after having expelled the humours, you shall every day take oxymel, which is a purger of bile.

اکر از معالجه این طبیب افاقه شود بهتر والا پیش طبیب دیکر بروید

If you should recover by the treatment of this physician, so much the better; otherwise apply to another.

چندي داواي این بخورم اکر تخفیف نمیشود خواهم کذاشت

I will take his medicines for some time; if I should not find relief, I will quit him.

| | |
|---|---|
| از روزي كه دوا مي خوريد بنسبت سابق آرام يافتيد يا بدستور است | From the day you have been taking medicine, compared with your former state, are you somewhat better, or just in the same condition ? |
| تپ مفارقت نكرده است اما سوزش بدن و تشنگي قدري كم است | The fever has not left me; but the heat of the body and the thirst are somewhat abated. |
| آهسته آهسته همه بر طرف خواهد شد دوا بلا ناغه مي خورده باشيد | By degrees, all will be removed; take the medicine regularly. |
| مي خواهم كه براي تبديل هوا از اينجا رفته جاي ديگر بمانم | For the sake of changing the air, I want to remove from hence to some other place. |
| اگر راي طبيب درين موافق شود براي تبديل هوا برويد والا مرويد | If the physician approves of this, go and change the air; otherwise do not go. |
| از طبيب پرسيده بودم صلاح داد كه تبديل هوا بسيار فايده دارد | I have asked the physician, who says, that the change of air will be very beneficial. |

# THREE CHAPTERS

OF

# ST. MATTHEW'S GOSPEL.

TRANSLATED INTO PERSIAN,

FROM THE ORIGINAL GREEK,

*By the Late WILLIAM CHAMBERS, Esq.*

# PREFACE.

IT was the opinion of the late SIR WILLIAM JONES, "that the only human mode for the general extension of our pure faith, in Hindoostan, would be, to translate, into Sanscrit and Persian, such chapters of the Prophets, particularly of Isaiah, as are indisputably evangelical, together with one of the Gospels, and a plain prefatory Discourse, containing full evidence of the very distant ages in which the predictions themselves, and the history of the Divine person predicted, were severally made public; and then quietly to disperse the work among the well-educated natives, with whom, if in due time it failed of producing very salutary fruit by its general influence, we could only lament, more than ever, the strength of prejudice, and the weakness of unassisted reason *."

That an idea so truly benevolent, and suggested by so distinguished a character, should not have been carried into effect, is much to be regretted. No doubt, he who planned, could have best performed such a work.—How painful the reflection, that those men who were most able to undertake so desirable a project, are no more! If Providence had spared Mr. WILLIAM CHAMBERS, by this time the Persian part might have been executed. How well qualified he was to translate from the original Greek the New Testament Scriptures, will appear by the following specimen, taken from the thirteen Chapters of St. Matthew, which he had completed and corrected before his death. Perhaps no European ever had a more competent knowledge of the idiom, peculiarities, and

* Asiatic Researches, vol. i. page 275.

*curiosa felicitas* of the Persian Tongue, than Mr. CHAMBERS, whose youth was devoted to the attainment of it, and whose age improved and polished his early acquisitions. Whoever attentively examines this product of his talents, critical skill, and precision, will have cause to lament the loss of a man who adorned human life, and who deserved to be honoured both as a Scholar and a Christian. It is devoutly to be wished, that some person, learned in the Greek and Persian Languages, would undertake to finish what Mr. CHAMBERS so happily began.

D. B.

*Calcutta, 30th June* 1795.

# وعظ ایشوع المسیح برکوه زیتون

# OUR SAVIOUR'S SERMON ON THE MOUNT.

## انجیل بکلام متیٔ

## THE GOSPEL ACCORDING TO ST. MATTHEW.

### فصل پنجم

(۱) و چون دید که مردم بسیار جمع
شدند بر بالاي كوه رفت و وقتیکه نشسته
بود شاگردانش نزدیک آمدند
(۲) و لب خودرا کشوده تعلیم داد و
گفت
(۳) فرخنده انکسان که در روح مسکین
اند که ملکوت اسمان ازان آنها است
(۴) فرخنده انکسان که نوحه میکنند که
آنها تسلي خواهند یافت
(۵) فرخنده حلیمان که زمین ورثه آنها
خواهند شد

### *Chap. V.*

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying,

3. Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed *are* they that mourn: for they shall be comforted.

5. Blessed *are* the meek: for they shall inherit the earth.

(٦) فرخنده انکسان که گرسنه و تشنه حق اند زیرا که ایشانرا سیري خواهد شد

6. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

(٧) فرخنده رحیمان که مرحوم خواهند شد

7. Blessed *are* the merciful: for they shall obtain mercy.

(٨) فرخنده آنها که دل پاک دارند که انها خدارا خواهند دید

8. Blessed *are* the pure in heart: for they shall see God.

(٩) فرخنده صلح کنندکان که فرزندان خدا نامیده شوند

9. Blessed *are* the peace-makers: for they shall be called the children of God.

(١٠) فرخنده انها که بتعصب گرفتار اند از بهر حق که ملکوت آسمان ازان آنها است

10. Blessed *are* they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

(١١) خوشا بر احوال شما وقتیکه ملامت میکنند و تعصب مینمایند و هر سخن بد در باره شما از بهر من به افترا میگویند

11. Blessed *are* ye when men shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake.

(١٢) شاد باشید و وجد کنید که اجر شما در آسمان بسیار است زیراا که به همین قسم پیغمبران را که پیش از شما بودند تعصب ها میکردند

12. Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

(١٣) شما نمک زمین هستید اگر نمک تباه شود از چه اصلاح پذیرد بهیچ نه ارزد مگر اینکه بیرون انداخته شود و پایمال مردم گردد

13. ¶ Ye are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

(١٤) شما نور عالم هستید شهر که بر کوه واقع است پنهان نتواند بود

14. Ye are the light of the world. A city that is set on an high hill cannot be hid.

(۱۵) و هرگاه چراغي افروخته باشند آنرا بزير پيمانه نمي نهند مگر بر چراغدان ميگذارند و تمام مردم خانهٔ را روشني ميدهد

(۱۶) نور شما چنان پيش مردم بتابد كه اعمال نيك شمارا مشاهده نموده تحميد گويند بنام پدر شما كه بر آسمان است

(۱۷) گمان مبريد كه من جهت منسوخ كردن توريت و پيغمبران آمدم نه براي منسوخ نمودن بلكه براي تكميل آمده‌ام

(۱۸) راست ميگويم بشما كه تا آنكه آسمان و زمين در نخواهد گذشت يك خط و يك نقطه تا همه بعمل نيايد از توريت نخواهد گذشت

(۱۹) هركه ادني ترين اين احكام را فرو گذارد و مردم را چنان بياموزد او در ملكوت آسمان حقيرتر ناميده شود اما هركه بعمل آرد و تعليم دهد اودر ملكوت آسمان بزرگ خواهد شد

(۲۰) زيرا كه بشما ميگويم كه اگر اتقاي شما پيش از اتقاي كاتبان تنزيل و فريسيان نباشد در ملكوت آسمان درنمي آيد

(۲۱) گوش كرده آيد كه به پيشينيان گفته شده است قتل مكن و هركه قتل كند ملزم قضا خواهد شد

15. Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17. ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment.

(۲۲) لیکن من بشما میکویم که هرکه بیموجب بر برادر خود غضب کند مستوجب قضا خواهد شد و هرکه برادر خودرا کوید که اي سفله در الزام اجلاس خواهد آمد و هرکه کوید که اي احمق مستلزم آتش جهنم میشود

22. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca! shall be in danger of the council: but whosoever shall say, Thou fool! shall be in danger of hell-fire.

(۲۳) پس اکر قربان خودرا برمذبح میکذراني و در انجا بیادت اید که برادر تو چیزي کله بر تو دارد

23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

(۲۴) قربان خودرا هانجا پیش مذبح رها کن و برو اول با برادرت آشتي کن و من بعد بیا قربان خودرا بکذران

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

(۲۵) با مدعي خود زود موافق شو مادامیکه با او در راه باشي مبادا که ترا مدعي بقاضي سپارد و قاضي ترا حواله سرهنک کند و در زندان انداخته شوي

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

(۲۶) ترا راست میکویم که از انجا بیرون نخواهي آمد تا که اداي فلوس باقي نکرده باشي

26. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

(۲۷) شنیده آید که به پیشینیان کفته شد که زنا مکن

27. ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

(۲۸) لیکن من بشما میکویم که هرکه برزن بارزوي نفساني نکاه میکند هماندم باو دردل خود زنا کرده است

28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

(۲۹) پس اکر چشم راستت ترا بلغزاند آنرا بر کنده از خود بینداز زیرا

29. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is pro-

که بهتر است که یکي از اعضاي تو نابود
شود و نه که تمام اندامت در جهنم
پر تافته شود

fitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

(۳۰) و اکر دست راستت ترا بلغزاند انرا
ببر و از خود با فکن زیرا که ترا سودمند است
که یکي از عضوهاي تو هلاک شود و نه که
تمام اندامت در جهنم انداخته کردد

30. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

(۳۱) کفته شده است که اکر کسي زن
خودرا پدرود کند اورا طلاق نامه بدهد

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

(۳۲) لیکن من بشما میکویم که هرکس
که زوجهٔ خودرا سواي بعلت زنا رها کند
باعث زنایش باشد و هرکسي که آن
زن واکذاشته را در نکاح خود آرد او
زنا میکند

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

(۳۳) باز شنیدید که بمتقدمین کفته
شد که سوکند دروغ مخورو سوکندهاي خودرا
باخدا وفا کن

33. ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

(۳۴) لیکن من بشما میکویم که مطلقاً
سوکند مخورید نه به آسمان که کرسي خدا
همون است

34. But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

(۳۵) و نه بزمین که نشیمن پاي او
همون است و نه به بیت المقدس زیرا که
شهر پادشاه عظیم است

35. Nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King.

(۳۶) و نه بسر خود قسم خوردن
رواست زیرا که یک موي انرا سفید
یا سیاه نتواني ساخت

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

(۳۷) مگر حرف زدن شما همین باشد که آري آري و نه نه که انچه افزون ازین باشد ازاین بدیست

(۳۸) شنیدید که گفته شده است که چشم عوض چشم و دندان عوض دندان

(۳۹) اما من بشما میگویم که با بدي معارضه مکنید لیکن هرکس که ترا بر رخساره راست طبانچه میزند رخساره دیگر هم پیش او بگردان

(۴۰) و اگر کسي میخواهد که ترا گرفتار قضیه سازد و از تو پیراهن ستاند قبا نیز با او بگذار

(۴۱) و هرکه ترا تا یک میل بسخره برده تا دو میل همراه و برو

(۴۲) و هرکه از تو چیزي سوال کند عطا بکن و کسي را که از تو وام میخواهد از پیش خود مگردان

(۴۳) شنیدید که گفته شد همسایه خودرا دوست دار و دشمن خودرا دشمن دار

(۴۴) لیکن من بشما میگویم که دشمنان خود را دوست دارید و برکت بخوانید برسر آنها که بر شما لعنت میگویند و نیکي بکنید با آنها که بر شما حسد میبرند و دعا کنید در حق آنها که شمارا ملامت میکنند و زحمت میرسانند

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever *is* more than these cometh of evil.

38. ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

(۴۵) تا که فرزندان پدر خود باشید که بر آسمان است که او چه بربدان و چه بر نیکان افتاب خودرا مي تاباند و چه بر صالحان و چه بر ظالمان بارش مي باراند

45. That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

(۴۶) زیرا که اکر انهارا دوست میدارید که شمارا دوست میدارند اجر شما چه خواهد بود آیا دنیا داران نه همین میکنند

46. For if ye love them which love you, what reward have ye? Do not even the publicans the same?

(۴۷) و اکر فقط برادران خودرا سلام میکوئید چه فضیلت دارید آیا دنیا داران نه همین میکنند

47. And if ye salute your brethren only, what do you more *than others*? Do not even the publicans so?

(۴۸) پس شما کامل باشید همچنان که پدر شما که بر آسمان است کامل است

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

## فصل ششم

## *Chap. VI.*

(۱) احتیاط کنید که صدقه شما پیش مردم نشود که آنها به بینند که درین صورت اجر نیابید نزد پدر شما که بر آسمان است

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

(۲) پس هرکاه که صدقه میدهي بوق نوازي در پیش مکن بنوعیکه در جماعتها و شارعها ریا کاران میکنند بمردمانیکه از مردم معزز شوند راست بشما میکویم که آنها اجر خود مي یابند

2. Therefore, when thou dost *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

(۳) لیکن هرگاه تو صدقه میدهي دست چپ تو نداند انچه دست راست تو میکند

3. But when thou doest alms, let not thy left hand know what thy right hand doeth;

(۴) تا که صدقه تو مخفي باشد و پدر تو که خفيةً مي بيند علانيةً ترا مكافات خواهد داد

4. That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

(۵) و هرگاه نماز بجا مي‌آري مثل رياكاران مباش که آنها در جماعتها و در گوشهاي شوارع استاده نماز کردن پسند میکنند تا که بمردم ظاهر شود راست بشما میگویم که انها اجر خود مییابند

5. ¶ And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

(۶) وليكن تو وقتيكه نماز ميكني اندرون حجره خود برو و دروازه‌را بند کرده بسوي پدر خود خفيةً نماز کن و پدر تو که سرًّا مي بيند علانيةً ترا مكافات خواهد بخشيد

6. But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

(۷) اما در اثناي نماز پر گوئي مکنيد بنوعيکه اقوام غير ميکنند که آنها خيال ميکنند که از زياده گوئي نماز پذيرا خواهد شد

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

(۸) پس مثل آنها مباشيد زيرا که پدر شما ميداند که کدام حاجات داريد پيش ازان که ازو ميخواهيد

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

(۹) پس شما بدين وجه نماز بکنيد اي پدر ما که بر آسماني مقدس و محترم باد نام تو

9. After this manner therefore pray ye: Our Father which art in heaven! hallowed be thy name.

(۱۰) بیاید ملکوت تو و مرضي تو چنانچه در آسمان معمول است همچنان بر زمین نیز کرده باد

10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

(۱۱) روزي مارا امروز عطا کن

11. Give us this day our daily bread.

(۱۲) و کناهاي مارا رها کن چنانچه ما نیز مقروضان مارا معاف داریم

12. And forgive us our debts, as we forgive our debtors.

(۱۳) و مارا در آزمایش میار لیکن از ابلیس خلاص کن بنا بر آنکه ملکوت و قدرت و جلال از آن تو است ابداً و موبداً امین

13. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen!

(۱۴) زیرا که اکر تقصیرات مردم را معاف دارید پدر آسماني شما شمارا نیز خواهد آمرزید

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

(۱۵) اما اکر جرایم مردم را فرا نمیکذارید پدر شما نیز از سر تقصیرات شما نخواهد کذشت

15. But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

(۱۶) و هرکاه که روزه دارید مثل ریاکاران ترش رو مباشیدکه آنها شکل خودرا بدنما میسازند تا که پیش مردم روزه دار نمایند راست بشما میکویم که آنها اجر خود مییابند

16. ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

(۱۷) لیکن تو هرکاهکه روزه میداري سر خودرا بروغن بیندا و روي خودرا بشو

17. But thou, when thou fastest, anoint thine head, and wash thy face:

(۱۸) تا که پیش مردم روزه دار ننمائي مکر به پدر تو که در خفیه است و پدرت

18. That thou appear not unto men to fast, but unto thy Father which is in secret; and

که در خلوت مي بيند پاداش تو د
جلوت خواهد نمود

thy Father, which seeth in secret, shall reward thee openly.

(۱۹) جهت خود گنجها بر زمين ذخيره
نکنيد جائيکه کرم و زنگ ضايع کند و
دزدان نقب زنند و بدزدي برند

19. ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

(۲۰) ليکن گنجها براي خود در آسمان
ذخيره کنيد جائيکه نه کرم و نه زنگ ضرر
رساند و نه دزدان نقب زنند و نه بسرقه
برند

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

(۲۱) زيرا که در هرجا که گنج شما
ميباشد دل شمانيز در انجا خواهد بود

21. For where your treasure is, there will your heart be also.

(۲۲) چراغ جسم چشم است پس اگر
چشمت صاف باشد تمام تنت
روشن ميشود

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

(۲۳) ليکن اگر چشمت فاسد باشد
تمامي جسمت تاريک شود پس هرگاه
روشني که اندرون تو هست تاريکي
باشد آن تاريکي چند شود

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light which is in thee be darkness, how great *is* that darkness!

(۲۴) دو خداوندرا کس نتواند پرستيد
مگر يکي را دشمن و ديگري را دوست
خواهد داشت يا يکي را خواهد چسپيد
و ديگررا خوار خواهد ديد بندگي خدا و
خدمت نفس هردو نتوانيد بجا آورد

24. ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

(۲۵) لهذا بشما ميگويم که براي جان
خود انديشه مکنيد که چه خوريم و چه
نوشيم و نه براي تن خود که چه پوشيم

25. Therefore, I say unto you, Take no thought for your life, what you shall eat, or what ye shall drink; nor yet for your body,

ایاجان بهتر از خوراک و تن بهتر از
پوشاک نباشد

what ye shall put on. Is not the life more than meat, and the body than raiment?

(۲۶) بر پرندگان آسمان نگاه کنید که
نه تخم میکارند و نه درو میکنند و نه در
انبارها فراهم مي آرند معهذا پدر آسماني
شما آنهارا مي پرورد ایا قدر شما بسي
افزون از مرتبه آنها نباشد

26. Behold the fowls of the air! for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

(۲۷) کدام است از میان شما که از
غم خوردن یکدست بقامت خود تواند افزود

27. Which of you, by taking thought, can add one cubit to his stature?

(۲۸) و جهت لباس چرا غم خوار مي
باشید بر سوسن صحرائي غور کنید که
چه گونه مي بالد نه رنج میکشد و نه ریسد

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

(۲۹) اما بشما مگویم که سلیمان در
تمامي شان خود برابر یکي از ینها
ملبس نبود

29. And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

(۳۰) پس اگر گیاه کشت زارراکه
امروز در وجود است و فردادر تنور انداخته
شود خدا چنین میپوشاند شمارا
بسي بیشتر نخواهد پوشانید اي مردم
کم اعتقاد

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith!

(۳۱) فلهذا اندیشناک مشوید و
مگوئید که چه خوریم و چه نوشیم و چه
پوشیم

31. Therefore take no thought, saying, What shall we eat? or wherewithal shall we be clothed?

(۳۲) زیرا که اقوام دنیا اینهمه میجویند
لیکن پدر آساني شما میداند که محتاج
اینهمه چیز میباشید

32. (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

(۳۳) لیکن اول ملکوت خدارا صلاحیت اورا بجوئید و اینهمه به شما ملحق خواهد شد

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

(۳۴) پس جهت فردا اندیشه مکنید که فردا فکر امور خود خواهد نمود براي امروز غم امروز بس است

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## Chap. VII.

## فصل هفتم

Judge not, that ye be not judged:

(۱) داوري مکنید تا بر شما نیز داوري نشود

2. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

(۲) زیرا که بهمان قاعده که داوري میکنید داوري بر شما خواهد شد و بهمان پیمانه که شما مي پیمائید به شما باز پیموده شود

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

(۳) و چرا بر خاشکي در چشم برادرت نگاه میکني و شهتیر را که در چشم خود است نمي بیني

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye? and behold a beam *is* in thine own eye!

(۴) یا بچه وجه به برادرت خواهي گفت که بگذر تا خاشک را از چشمت دور کنم و اینک شهتیري در چشم تو

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt

(۵) اي مزوّر اول شهتیري را از چشم خود دور کن و ان وقت صاف به

نظرت آید که خاشک از چشم برادرت
چه گونه برآري

(۶) انچه مقدس است به سگان
مدهید و مروارید هاي خود پیش خوکان
میندازید مبادا که بپاي خود آن‌را پایمال
کنند و بر گشته شمارا بدرند

(۷) خواهش کنید و شمارا داده شود
بجوئید و خواهید یافت و بکوبید و بر روي
شما کشاده شود

(۸) زیرا که خواهش کننده وصول مي
نماید و جوینده مي یابد و کوبنده را کشاده
شود

(۹) و في الواقع کدام مردي است از
میان شما که اگر پسر از و نان طلبد
اورا سنگي دهد

(۱۰) یا اگر ماهي در خواست کند اورا
ماري دهد

(۱۱) پس هرگاه شما که بد میباشید
مواهب خیر به اطفال خود دادن میدانید
بچند مراتب زیاده ازین پدر شما که بر
آسمان است به سایلانش ارزاني
خواهد داشت

(۱۲) پس هرچه چشم دارید از مردم
که در حق شما کنند چنان نیز شما در
حق آنها بکنید که مراد از شریعت و
پیغمبران همین است

thou see clearly to cast out the mote out of thy brother's eye.

6. ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

7. ¶ Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8. For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

(۱۳) از درتنک در آئید زیرا که در فراخ است و راه وسیع که به هلاکت برد و در روند کانش بسیار اند

(۱۴) براي اینکه درتنک است و راه صعب است که بزندکاني برد و یابند کان آن قلیل اند

(۱۵) لیکن حذر کنید از پیغمبران کاذب که نزد شما به لباس بزمي آیند و از اندرون کرکان ژیان میباشند

(۱۶) آنهارا از ثمرات آنها توانید شناخت ایا کاهي از خار انکور یا از خسک انجیر بر آرند

(۱۷) پس چنین است که هر درخت خوب ثمره نیک دهد لیکن درخت خراب ثمره بد دهد

(۱۸) شجره خوب نتواند که ثمره بد دهد و نه شجره خراب که ثمره نیک دهد

(۱۹) هر درخت که میوه نیک ندهد بریده و در اتش انداخته کردد

(۲۰) پس انهارا از ثمرات آنها خدتواوندا انند شناخت

(۱۲) نه هرکس که مرا خداوندا خواوندا میکوید در ملکوت آسمان داخل شود لیکن انکه مرضي پدرم که برآسمان است بجا آرد

(۲۲) بسیاران دران روز مرا خواهند

13. ¶ Enter ye in at the strait gate; for wide *is* the gate and broad *is* the way that leadeth to destruction, and many there be which go in thereat;

14. Because strait *is* the gate and narrow *is* the way which leadeth unto life, and few there be that find it.

15. ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22. Many will say to me in that day,

کفت که یا خداوند یا خداوند نه بنام تو
پیغمبری کردیم و بنام تو شیاطین‌را
اخراج نمودیم و بنام تو کرامات بسیار
بظهور آوردیم

Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

(۲۳) و دران وقت به انها اقرار خواهم
کرد که کاهی شمارا نشناختم دور شوید از
من ای بدکرداران

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity!

(۲۴) پس هرکس که این سخنهای
مرا بشنود و انرا بعمل آرد اورا بمرد
دانا تمثیل دهم که خانه خودرا بر سرسنک
تعمیر نمود

24. ¶ Therefore whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

(۲۵) و باران فرو بارید و سیلابها آمد
و بادها وزید و بران خانه ریخت و نیفتاد
زیرا که بنیادش بر سنک نهاده شد

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not; for it was founded upon a rock.

(۲۶) و هرکه این کلمات مرا بشنود و
انرا بعمل نیارد بمرد جاهل متشابه شود
انکه خانه خودرا بریک تعمیر کرد

26. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:

(۲۷) و باران فرو بارید و سیلابها در
آمد و بادها وزید و بران خانه حمله آورد و
افتاد و سقطه ان عظیم بود

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

(۲۸) و چنان شدکه هرگاه ایشوع این
سخنها را بانجام رسانید خلایق بر تعلیم
او متحیر شدند

28. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

(۲۹) زیرا که تلقین او بر سبیل
صاحب قدرت بود و نه بقاعده کاتبان
تنیزیل ،

29. For he taught them as one having authority, and not as the scribes.

# NOTES.

## ON CHAPTER V.

*Verse* 19.—The verb آموختن is both active and neuter, and is used in authors of repute, for "teaching," as well as "learning." Thus Hafiz:

دلبرا بنده نوازيت كه آموخت بگو
كه من اين ظن ز رقيبان تو هرگز نبرم

and سوختن is a verb of the same kind as in the Bostan, شبي زيت فكرت همي سوختم

*Verse* 42.—Doctor Doddridge translates this passage thus: "*And do not turn away him that would borrow of thee;*" which is the truest and most liberal version of it.

*Verse* 44.—ἐπηρεαζόντων Theodorus Beza vertit, "Orate pro iis qui vobis sunt infesti, sequutus Budœum, qui scribit, Plinium, Celsum, Tranquillum, et alios dixisse "*infestare,*" pro ἐπηρεαζειν, et sane Græci etiam grammatici hoc verbo, ab Ἄρης deducto, hostilem, ac veluti bellicum insultum notari volunt. *Isaaco* tamen *Casaubono,* Vetus interpretatio, "*Orate pro iis qui calumniantur vos,*" vehementer placet, nec sine causa: nam ἐπηρεαζειν vocabulum esse forense, sæpeque significare *calumniari,* ut ex *glossario,* et ex *Demosthene, Thucydide, Aristotele,* aliisque autoribus, facile est demonstrare. Idcirco vox ἐπηρεια doctissimo quoque *Camerario,* in notis ad Novum Testamentum, est violenta contumelia; et quid aliud est apud D. Petrum, 1 Epist. iii. 16. 'Επηρεάζειν τὴν ἐν Χριστῳ ἀναστροφὴν: ut optime ibidem vetus interpres, *calumniari bonam in Christo conversationem.*—Vid. Leigh Crit. Sac.

Dr. Doddridge prefers the word *insult,* which, he observes, may be applied either to

The word ملامت which has been chosen to express ἐπηρειαζειν here is rendered by Meninski, " *maledicenza*" and " *detrazzione*," as well as *contumelia, opprobrium, culpa, & accusatio.*

*Verse* 46.—دنيا داران is here put for τελωναι, because a literal translation of the word (e. g. *Collectors of Revenue* or *Custom-house officers*) would make the passage unintelligible to an Asiatic of the present time, and because " *worldlings*" seems to be the sense intended by τελωναι in this and most other places where the word occurs in the New Testament.

## ON CHAPTER VI.

*Verse* 11.—τον αρτον τον επιυσιον signifies, according to the best commentators, " *the bread which is sufficient for our present support*," and روزي is translated by Meninski " *alimentum diurnum*," the addition of نان " *bread*" in the Persian would have had the appearance of tautology.

*Verse* 13.—απὸ τοῦ πονηρου, Dr. Doddridge, in a note upon his improvement of Luke iv. 38. has these words, " The view under which Christ is most frequently represented, is as the great antagonist to the prince of darkness, and the gospel has its foundation in the victory which Satan has gained over mankind; compare Gen. 3. 15.—Mat. 12. 28. 29.—1 John 3. 8.—Heb. 2. 14. and Rom. 16. 20. (as also, Mat. 6. 13.—John 17. 15. Eph. 6. 16.—1 John ii. 13, 14.—iii. 12—18, 19.) in all which places seems to signify *the wicked one,* that is *the Devil,* whose powerful influence over men is intimated or expressed in each of them." Now البلس *albălàsŭ,* the Arabic root from which noun ابليس *iblis* springs, is translated thus by Giggeius: *Bonis destitutus desperatus* vir *qui malis tantum scatet*: the word ابليس therefore has been chosen in this place as equivalent to ὁ πονηρος both in its common and in its derivative sense. The Arabic version in the Polyglott has

it thus: نجنا من الشرير *libera nos a maligno.*—Bengelius also, in explaining these words, says, *απο τοῦ πονηρȣ̃, malo,* i. e. a Satana, and refers to c. xiii. v. 19. 38.

*Verse* 16.—*απεχουσι* reportant, angl. *they get* their reward.

*Verse* 16.—The antithesis *αφανιζουσι—φανῶσι,* which Bengelius calls "exquisitum oxymoron," has been here imitated in the Persian version, though it is hoped with the strictest adherence to the *import* of the words, which is of infinitely greater consequence than any *figure* in language.

*Verse* 19.—The word *διορυσσειν,* which our translators have rendered to "*break through,*" signifies literally *perfodire,* "to dig through," and expresses a mode of entering houses, which thieves seem always to have practised in Eastern countries, where mud-walls are frequent. Thus in Job xxiv. 16. we read of "adulterers *digging* through houses." In India nothing is more common at this day than for mud-built houses to be robbed in this manner, and this meaning is accurately conveyed by the words نقب زدن in Persian.

*Verse* 22.—The word *ἁπλοῦς* signifies "simplex, candidus, sincerus;" and the word خالص which is put here as its equivalent, is rendered by Meninski, "purus, putus, merus, sincerus."—Perhaps the word صاف or صافي which is also translated by Meninski "clarus, purus, merus, candidus, sincerus," may be even preferable to خالص in this place.

*Verse* 23.—فساد is explained in Logât e Rashîdy by تباهي tâbahi, and ضد صلاح the contrary of صلاح. Now صلاح is rendered by Meninski, "*rectitudo status integer* vel *bonus,*" which indeed is well known to be its original sense, so that فساد the opposite to that is the *vitiated, disordered,* and *depraved state* of any thing, which is plainly the meaning of *πονηρος* here.

*Verse* 24.—The Scholium of Theophylact (vide Test. Gr. Oxon. 1703) on the word *μαμμωνα,* is, "Ι Αργυριω, πλȣτω ἤτῃ ἐκ του ἀργυρίȣ εἰς τὰς ποικιλας ἡδονὰς χορηγια αδικια: and Bengelius, in his Gnomon Nov. Test. says, "Mammonas non solum dicit affluentiam, sed bona externa quamvis pauca.

The Persian version in the Polyglott Bible translates mammon مال i. e. "goods," "wealth;" but this, in the connexion in which it stands here, would be unintelligible to an Asiatic: the version published by Abram Wheloc, in 1657, has خواستها "concupis-

centiis," which is more intelligible than مال but the term is now obsolete. Upon the whole, as Μαμμων in this place seems to denote the great adverse principle to true piety, and the word نفس which signifies the "carnal principle" is always put forward in this sense in Eastern authors that treat of such subjects, it has been chosen as best adapted to convey the spirit of this passage.

## ON CHAPTER VII.

*Verse* 3.—The word καρφὸς, which we render *mote*, is well explained by Hesychius, who tells us it signifies *a little splinter of wood.*—Dod. Fam. Exp. vol. 1. 222. Scapula explains it by *palea, item apex tenuis a ligno fisso abscedens,* and thus خاشاک is explained by Meninski, by *lignula,* as well as *festucæ.*

*Verse* 16.—The word Τριβολος, which our translators render Thistle, is thus explained by Scapula: "Herbæ nomen (apud Diosc. lib. 4. c. 15. and Theophr. Hist. Pl. lib. 4. c. 11.) sic dictæ a triplici cuspide. Τριβολοι ὁι nominantur machinulæ quædam ferreæ, trigona forma, quæ quamcunque in partem incubuerint, unum aut duos aculeos semper protendunt. apud Plut. in Scip."—It is certainly not the Thistle, but the tribulus of the botanists, of which there are four species, none of them natives of Britain. It is called in French, *chausse-trape,* from its adhering to the stockings; and hence we seem to have derived the word *caltrop,* which is the English name of the plant, as well as of the instrument here described, used antiently in war, to annoy and keep off horses. In the Persian Gospels, printed by Wheloc in 1657, τριβολος is here rendered خسک and in the Polyglott تیغ خار neither of which words are (in this sense at least) in Meninski. The former, however, is the true rendering, as will appear from the following explanations found in Persian *Logâts,* or Dictionaries.

From the Madâr ul Afâzil مدار الافاضل

حسک بفتحتین خار سه گوشه که بزبان هند گکهرو خوانند و بعضي بجاي حاي مهمله خا خوانند بمعني خار و خاشاک

q. d. *Hŭsàk* a thorn with three points, which in the Hindoo language is called *Gokheroo,* and some read it with a خ and construe it خار و خاشاک thorns and straws.

From the Muveyyid ul Fuzla موید الفضلا

حسک بفتحتین خار سه گوشه که هندش گکهرو نامند و از شیخ محمد خضري بجاي حسک خسک با خاي معجمه خوانده معنيي آن خار و خاشاک گفته

q. d. *Hŭsák,* a thorn with three points, which the Indians call *Ghokheroo.* Though Sheikh Mohammed Khizry reads it *Khŭsak* (instead of *Hŭsák*) with a خ and says it means *thorns* and *straws.*

Besides the above, the author of the Madâr ul Afâzil, has these words:

در صراح بتحریک خار مغیلان و انچه از آهن چون خار مغیلان سازند و در راه خصم اندازند مصرع

عدورا بجاي حسک زر بریز

و بمعني کینه و صاحب موید گوید همین صحیح است و بخاي معجمه غلط است

q. d. in the *Soràh* (another lexicon) it is said "to mean the thorn of the *Bàbul* tree, and *the instrument made like it of iron to cast in the enemy's way,* as in this line, *in Caltrop's place, strew gold before your foe;*"—it also means, sometimes, "resentment;" and the author of the *Muveyyid ul Fuzla* says, "That this mode of writing it (with a خ) is the right, and that the way of writing it (with a ح) is erroneous.

But, from the above exact quotation from the *Muveyyid ul Fuzla,* it is plain he only mentions one author who writes it thus, and does by no means either adopt or defend that reading himself.

But the fullest explanation is in the *Kashf ul Logât* کشف اللغات

خسک خار مغیلان که هندش مکرو ببول نامند و قیل خاریست سه

کوشه که بهندش ککهرو نامند و قیل کیاهي است خار دار که انرا اشتر
میخورد و نیز کینه کرفتن

*Hăsak,*" a *Mogîl* thorn, which in Hindostany is called, " Makroo Babul; likewise a thorn with three points, which in Hindostany is called *Gokheroo;*—also a thorny kind of grass which camels eat; also to conceive resentment."

*Verse* 27.—There is a remarkable distinction between the word ϖροσενομον used here, and the word ϖροσεπεσον in the 25th verse, which is not preserved either in our English version, or in the ancient Arabic, Ethiopic, or Persian versions, though it is in the Syriac.

THE END.

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